

TITLE

A  
COMMENTARY  
UPON THE  
PROPHET *ISAIAH*.

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By WILLIAM LOWTH, B.D.  
*Prebendary of WINCHESTER.*

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REVEL. XIX. 10.  
*The Testimony of JESUS is the Spirit of  
Prophecy.*

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COMMENTARY

UPON THE

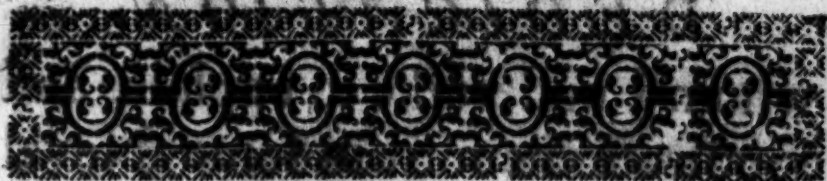
PROPHET ISAIAH

By WILLIAM FLOWERS, D.D.  
Professor of Divinity in the University of Cambridge

The Testimony of the Spirit of

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TO THE  
 RIGHT HONOURABLE,  
 AND  
 Right Reverend Father in GOD,  
**JONATHAN,**  
 LORD BISHOP of *Winchester*,  
 AND  
 PRELATE of the most Noble  
 Order of the GARTER.

My LORD,



THE chief Design of the  
 following Work, which  
 I humbly offer to Your  
 Lordship, is, to assert  
 the Ancient and Catholick Sense  
 of several Texts of the Prophet,  
 whom

## DEDICATION.

whom I undertake to explain, and vindicate them from some Novel Expositions, which tend to deprive the Christian Religion of the Benefit of so considerable a Testimony : And I humbly beg leave to present to Your Lordship this small Acknowledgment of my Duty and Observance, as a Member of Your *Cathedral*, and Minister of a *Parish Church* of Your *Diocese* and *Patronage*, and to which Your Lordship hath been pleased to be a *Benefactor*, when it lately suffered under a great Calamity.

How mean soever the Performance may be, I hope the Design of it may in some Measure recommend it to Your Lordship's Patronage, which is to illustrate this *Evangelical Prophet*, who, by the  
general



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general Consent of former Ages, hath been placed at the Head of that Noble Order : A Person, whose Supernatural Gift of *Prophecy* added a new Lustre to the Greatness of his *Birth*, and whose liberal Education furnished him with a Noble Eloquence, and suitable to the Dignity of his Argument.

The same *Holy Spirit*, who sometimes spake to the World by *Shepherds* and *Fisbermen*, that the *Excellency* of the Truths delivered by them *might appear to be of God, and not of themselves*, at other times made choice of the Pen of a *David*, a *Solomon*, and an *Isaiab*, to instruct us that the outward Accomplishments of *Birth* and *Fortune* may be sanctified to higher Purposes, and made Instrumental in advancing

# DEDICATION

ing the Glory of God, and the  
Interests of Religion.

That Your Lordship may con-  
tinue to employ the Advantages  
of Your great Station and Quality  
to God's Honour, and the Service  
of his Church, is the hearty Prayer  
of,

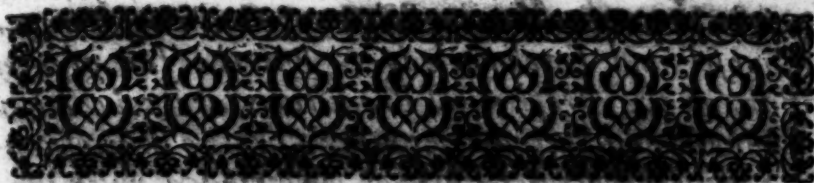
*My LORD,*

*Your Lordship's*

*most Dutiful and*

*Obedient Servant,*

WILLIAM LOWTH.



# THE P R E F A C E.

**T**HERE is no Part of the Holy Scriptures that more deserves the Thoughts of inquisitive Men, than the Writings of the Prophets. God in his Word hath afforded suitable Matter for the several Capacities of Men. The Historical Books instruct us in the Methods of Providence, and afford an agreeable Entertainment to inquisitive Minds, as they contain the most ancient Records which are in the World, and relate the most remarkable Occurrences that ever happened in it. Persons of ordinary Understandings, may find all necessary Truths plainly delivered, and often repeated in the New Testament Writings, and in the Practical Books of the Old: Those of higher Endowments, may find sufficient Employment in unfolding the Types and Figures of the Jewish OEconomy, and in searching into the Depths of the Prophetical Predictions. We may indeed find some Prophecies, plainly delivered with great Exactness of Time, and particularity of Circumstances,

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(those



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(those especially which relate to the Coming of the Messias) that when the Events came to pass, they might appear to be the Effects of God's determinate Counsel and Foreknowledge. But the far greater Part of the Prophetical Predictions are couched in Symbols and Sacred Hieroglyphicks (a Way of conveying the abstruser Parts of Knowledge much used in the Eastern Countreys :) as it were on Purpose to excite the Curiosity of the Ingenious, and reward the Diligence of the industrious Searchers after Divine Truth. To which we may add, that the Metaphorical Style of the Prophets, is very proper to inspire the Minds of attentive Readers with noble Ideas of God's Wisdom and Providence, and to affect us with the most lively Images of the Glorious Kingdom of God and Christ, the Happiness of those that shall have a Share in the Triumph of it, and the Terribleness of those Punishments, which are denounced against such as will not have him to reign over them. And to encourage Men in their Searches of this Kind, they will find such an Harmony and Correspondence between the Figures and Emblems, whereby the Prophets point out Things to come, that the careful Comparing of them with each other, will afford the best Clue to guide the attentive Reader through the most difficult Parts of their Writings, and is likewise a surprizing Proof that they all wrote by the Direction of one and the self-same Spirit.

This hath been in some Measure attempted in the ensuing Work, where the Author hath used his utmost Diligence, to compare the Text with such parallel Places both of the Old and New Testament, which might any way conduce to the clearing up  
its

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its Sense: And he is willing to believe that if he hath given any new Light to the obscure and difficult Passages of this Prophet, it is chiefly by comparing the Phrase and Idiom of the Text with other parallel Places more exactly, than hath been hitherto done by any Commentator upon this Prophet that he hath seen: And he desires the Reader, that when he finds a more than ordinary Difficulty, he would carefully consider the parallel Texts there referred to, which to have set down at length would have enlarged this Work beyond its due Bounds.

The Writings of the Prophets unfold the Methods of Providence in many remarkable Instances: Such as are, God's Disposal of Kingdoms and Governments, and making use of wicked Princes and Nations to be the Instruments of his Justice in punishing others as bad or worse: The gradual Discovery of the Coming of the Messiah, and the several Steps and Advancements by which God introduced his Kingdom into the World, and will still carry it on till the Consummation of all Things. These Speculations must needs afford great Entertainment to Men of curious and inquisitive Tempers, and be Matter of Delight as well as Instruction.

These Reasons, as they should encourage those to the Study of the Prophetical Writings, who have any Talents for such an Employment, especially those whose Profession engages them to search the Scriptures: So they should recommend any Attempt that is made toward the further explaining of so considerable a Part of the Holy Scriptures. For after all the Pains that hath been taken in clearing up the Sense of these Sacred Books, by Persons excellently qualified for such an Undertaking, still there

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is Room left for further Enlargement in this Kind: For there is a Treasure of Heavenly Wisdom contained in them, that can never be exhausted: And as it is highly reasonable to believe, that some Parts of the old Testament Prophecies reach to the End of the World; so it is as reasonable to expect that in every Age Providence should open some new Scene, which will give further Insight into the Meaning of those Sacred Writings: nor I can by any means approve of the Opinion of some learned Men, who are for tramping the Sense of the Prophets, and confining it within as narrow a Compass as they can, and will needs maintain that the Prophets scarce foresaw any Thing but what was to come to pass in or near their own Time: I must own my self puzzled, to assign a Reason why God should appoint a Succession of Prophets to foretell what should come to pass within the Compass of about three hundred Years (for within in that Time most of those Prophets lived, whose Writings make up that Part of the Scripture Canon which is called by that Name) and take no notice of any other Occurrences which should happen in succeeding Times: whereat to extend the Prophetick View to the End of the World, seems much more agreeable to that Description of God's Prescience which the Holy Writers give us, That (†) He declares the End from the Beginning, and (†) His Wisdom reaches from one End [of the World] to the other mightily, and sweetly does it order all Things: So that even when the whole Mystery of



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God's Dispensations shall be finished, it will appear that nothing is contained in them, but what God hath formerly declared to his Servants the Prophets; as it is expressly affirmed, Revel. x. 7. *And now it is*  
*For a further Proof of this Assertion, I desire it*  
*may be considered, that the Prophecies, which fore-*  
*tell the Visibility and Universality of Christ's Church,*  
*accompanied with perfect Peace, Prosperity and Ho-*  
*liness, cannot with any Probability be said to have*  
*as yet received their Accomplishment, nor neither*  
*have those Predictions, which foretell the flourishing*  
*State of the Jewish Church and Nation in the latter*  
*Times. And to suppose those Prophecies to have*  
*already received their utmost Completion, is, in my*  
*Judgment, to give too great an Advantage to the*  
*Jews, and in Effect to acknowledge that they never*  
*were nor will be fulfilled in their natural and obvi-*  
*ous Sense. Whereas on the other Side, to assert*  
*that many Prophecies relating to the Messiah are al-*  
*ready fulfilled in our Lord Jesus Christ, is a Truth*  
*that can be made out beyond all Contradiction; and*  
*will but to maintain that several others concerning*  
*the same Subject, relate to his Second Coming, and*  
*their Accomplishment shall usher in or accompany that*  
*his Glorious Appearance. I say, the observing this*  
*Distinction between the different Times, wherein the*  
*several Prophecies relating to the Coming of Christ*  
*shall (be) fulfilled, effectually answers all the argu-*  
*ments which the Jews make use of to support them-*  
*selves in their Incredulity, it discovers a perfect*  
*Harmony and Correspondence between the Prophe-*  
*cies of the Old and New Testament, and it gives us*  
*an agreeable View of a more flourishing State of*  
*the Church, than the World hath yet been blessed*  
*with,*

with, and thereby engages us to use our best Endeavours to restore the Church to its primitive Purity, wherever we find it defective.

These Considerations at first engaged me to attempt a Commentary upon the Prophet Isaiah; who as he is the first and principal of the Prophets in Order, so he hath had the Honour of being stiled the Evangelical Prophet by the Christian Church, because he foretold the Coming and Kingdom of the Messias with greater Clearness than any of the rest. But he will have but little Precedence to that Title, if we follow some Men's Notions, which have been lately renewed, and zealously maintained by Mr. Samuel White, in his Commentary upon this Prophet; where he all along supposes, that the far greatest Part of this Prophecy relates only to the Times in which the Prophet lived, and those that succeeded till the Return of the Jews from the Babylonish Captivity. Indeed he is willing to allow the LXXI Chapter of Isaiah, to have been fulfilled only in our Saviour, but according to his Hypothesis, that Prophecy must come in very abruptly, without any Connexion upon what went before, or what follows. To do him all the Justice I can, I must own, that in his Preface he asserts a double Meaning of many Prophecies: One more immediately relating to the present Circumstances of Things in, or near the Prophets own Time; the other having more distant Views upon the State of the Gospel Times. But his general Design in his Arguments to the Chapters, and in his Notes, whenever an Occasion is offered, is to run down and ridicule the Spiritual and Mystical Sense of particular Texts or Prophecies, and to accuse the Commentators who have asserted it,

as making a Nose of Wax (\*) of the Scriptures, and forcing the Words to an unnatural and improper Signification. Now these Assertions are a direct Contradiction to the Manner of interpreting the Old Testament Prophecies, made use of by Christ and his Apostles in the New; where we find our Saviour applies several of the ancient Prophecies to himself, and the Apostles frequently assert, that all Things happened to the Jews in Figures, that their Ordinances were Parables (†) or Allegories with respect to the Times of the Gospel; that the Christian Church is the True Israel of God, and all the Privileges, appropriated to the Jewish Nation in the Old Testament as God's Segullah, or peculiar People, do in a more eminent Manner appertain to the Church of Christ, which is that true Kingdom of God, the Jerusalem coming down from Heaven, of which the earthly Jerusalem, and the Temple there, was only a Type and Figure.

These Rules for interpreting the ancient Prophecies laid down by the Apostles, ought to be a Standard for all Christians, to square their Interpretations by, as being delivered by those who had the Truth, or that especial Gift of the Spirit, which enabled them to explain the Prophecies of the Old Testament, and apply them to the Times of the New. This is that Publick, or Authentick Interpretation of the Scripture Prophecies, which St. Peter opposes to a Private Interpretation, 2 Pet. i. 9. (‡) ἡ καθ' ἑαυτὴν ἰδέσθαι τὰς γραφὰς, τοῦτο ἐστὶν ἰδίαν ἑρμηνείαν. Inter-

(\*) See his Argument on ch. lxvi. as also on ch. xl, xlii, &c. Is. lxi. and his Notes upon ch. xlii. 23. all. 2. and ch. lx. 7.

(†) Παράβολα, Heb. ix. 11.

(‡) Ἰδὲ αὐτὰς ἰδιωτικῶς. The Word ἑρμηνεία properly signifies Inter-



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Interpretation as is wholly owing to human Wit or Invention: Whereas this publick Interpretation is taken from the common Analogy of Faith, Rom. xii. 6. and arises from comparing spiritual Things with spiritual, 1 Cor. ii. 13. i. e. the spiritual Sense of the Old Testament Writings with that of the New, and with one another. In which particular, I cannot but look upon Mr. White's Exposition as very deficient, in that he scarce ever compares the Phraseology of Isaiah with that of the other Prophets, or with the parallel Texts of the New Testament, which one would think every Christian Commentator should have a particular Regard to, in explaining the Sense of the ancient Prophecies.

The ancient Jews never contested this Point with the Christians, but always acknowledged that the chief Design of the Prophets was to foretel the Times of the Messias. And when Christ and his Apostles explain'd the Prophecies in a Spiritual or Myttical Sense, they interpreted them according to the received Notions of the Synagogue, and are never taxed, that we can find, for misapplying the particular Texts they alledged, as if they did not belong to the Times of the Messias. The Words of St. Peter do in some measure inform us, from whence the Jews might receive these Notions, 1 Pet. i. 11, 12. where he tells us, That the Prophets who searched diligently what and what manner of Time the Spirit of Christ, which was in them, did signify, when it testified beforehand the

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Interpretation, being derived from *Ἐρμηνεία*, which signifies to Expound, Mark iv. 34. So Gen. xli. 12. To each Man according to his Dream he did interpret, it is in the Greek, *ἑκάστῳ κατὰ τὸν ὄνειρόν αὐτοῦ ἔρμηνευεν*.

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the Sufferings of Christ, and the Glory which should follow, had it revealed unto them, that not unto themselves, but to us they did minister the Things which the Apostles preached. No doubt but they studied their own Prophecies, and the Spirit of God so far assisted them and enlightened their Minds, as to enable them to leave this Key for the interpreting their own Writings, and letting succeeding Ages into the true Meaning of them. And thus a traditional Explication of the Old Testament Prophecies was carried down from the very Time of the Prophecy to after Ages.

Several Arguments may be alledged to prove, that these Notions were generally received among the Jews long before Christ's Time. In the first Place we may argue from their admitting the Song of Solomon into their Canon, which could have no Prevalence for being placed among the Sacred Writings, but only as it was supposed figuratively to set forth the Spiritual Marriage of Christ and his Church. The same Point may further be proved from their ancient Targums and Paraphrases upon the Scripture from the Mishna, and those Mystical Explications of several Texts which we read in the Epistle of Barnabas, and which it is probable were taken out of some Midrash or Authentick Exposition of the Scripture Text, as hath been observed by Bishop Fell, and other learned Commentators upon that Epistle. And though it should be granted that some of these Writings are not so old as the Time of Christ and his Apostles; yet this doth not invalidate the Force of the Argument, because those Writings consist of traditional Explications of Scripture, which the Commentators took from the Writings of former Ages, just as in after

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ter-Times the Greek Catena upon the Scriptures were compiled out of the Writings of the ancient Fathers by Authors of a later Date.

It does not appear, that this mystical Way of applying the Scripture-Prophecies to the Time of the Messiah, was ever called in Question, till the Jews came to engage in Disputes with the Christians, and then to avoid the Force of their Arguments, they found it necessary to reject the Opinions of their Ancestors. (\*) It was this Consideration made Aquila and Theodotion, Apostates from Christianity to Judaism, to undertake a new Translation of the Old Testament into Greek, because they thought the Interpretation of the Septuagint too favourable to the Christians, having been framed according to the tradictionary Explication of the Sense of the Prophets, which had been received among the Jews Time out of Mind.

This Christian Interpretation of the Prophecies is called the Mystical Sense, because it helps to unfold the Mysteries of the Gospel, not as if it were always opposed to a literal Sense. For in many Cases what we call the Mystical Sense, more exactly answers the natural and genuine Import of the Words, than any other Interpretation that can be given of them. To instance in that famous Prophecy, Isa. vii. 14. Behold a Virgin shall conceive, &c. Supposing, but not granting, that this Prophecy can be applied in a lower Sense to Isaiah's Son, or any other Person but Christ; yet it is plain at first Sight, that the Historical Sense,

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(\*) See Bp. Pearson's Notes upon his Exposition of the 2d, 3d, and 4th Articles of the Creed : And Justin Martyr's Dialogue against Trypho the Jew.

which



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which is commonly given of the Words, to denote One that is now a Virgin, but should afterward marry and bear a Son, comes infinitely short of the true Force and Meaning of them, and contains nothing in it that can deserve to be called a Sign or Wonder. This seems to have been a Maxim in interpreting Prophecies, received among the Jews before Christ's Time, that wherever they observed an imperfect Completion of a Prophecy in the Historical Event, which no way answered the lofty Expressions and extensive Promises, which the natural Sense of the Text imported, there they supposed the Times of the Messiah to be ultimately intended, (†) in whom all the Promises of God are Yea, and Amen.

To prevent any Misunderstanding, it may be proper likewise to take notice, That this Mystical Sense of the Prophecies, is now and then, but not so fitly called a Secondary Sense, not as if it were less principally intended by the Prophets, but rather with respect to the Time, because it is the last or ultimate Completion of their Predictions.

That many of the Prophecies are not limited to one single Event, but may have different Views, and be capable of being fulfilled by several Steps and Degrees, is what I have all along supposed in the following Commentary, and therefore here it will be proper to assign the Reasons of such a Supposition. This Subject hath been handled by several learned Men, and of late by Dr. Nich. Clagett: I shall not repeat what hath been said already upon this Argu-

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(†) Scriptores Hebræos de Typo differentes, divinius quiddam ex inopinato pati solent, & ad Antitypum vehementiori Spiritus afflatu rapi & elevari. Spencer de Legib. Hebr. L. III. C. 8. n. 2.

ment, but only lay down some General Reasons of this Assertion.

I have already observed, that this Opinion is agreeable to the Sentiments of the Jews: The only Point in which they differ from us, is, whether the Messiah, to whom the Prophecies relate, be already come, or he yet to come. Therefore I shall not any longer insist upon that Argument, but proceed to observe, that under the Old Testament, all the most considerable Persons and Transactions there mentioned, were Typical, and pre-figured the State of Things under the Messiah. Thus the New Testament informs us, That by Sarah and Hagar, were Allegorically represented the Two Covenants: By the preferring of Jacob before Esau, the Rejection of the Jews, and the Calling of the Gentiles: By the Deliverance from the Egyptian Bondage, the Redemption of Mankind by Christ, the true Passover sacrificed for us: That the Israelites passing through the Red Sea, did typify the Sacrament of Baptism, and their Sojourning in the Wilderness, in their Way to the promised Land, was designed to signify that we are but Strangers and Pilgrims in this World, and must look upon Heaven as the only true Place of Rest which remains. In the Characters the Scriptures give us of Adam and Melchisedeck, of Isaac and Joseph, of Moses and Joshua, of David and Solomon, of Eliakim and Jonah, of Cyrus and Zerubbabel, they plainly describe them as Figures of Christ: That several Circumstances of their Lives did foreshew the most remarkable Passages of his, and the Deliverances some of them wrought for God's People, were Earnests of a greater Redemption to be accomplished by the Messiah. Several of the Psalms, parti-

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particularly the xviith, and the cxviii, were writ upon particular Occasions, relating to some remarkable Circumstances of David's Life, as appears both by their Titles (which to be sure are as ancient as the Compiling the Old Testament Canon) and by the General Subject handled in them. And yet several Passages out of these Psalms are applied in the New Testament to Christ and the Gospel, as more eminently fulfilled in them. From these Principles we may conclude, that there is a Resemblance, or Correspondence between many of the Transactions mentioned in the Old Testament, and those which should come to pass under the New. And consequently that the Prophets, when they spake of some Events near their own Times, probably had more distant Views, which might reach even to the latter Ages of the World.

This Assertion, as it shows the Fulness of Sense contained in the Scriptures, which Tertullian (+) saith, he did so much reverence and adore, so it introduces Christ into the World, with a great deal of Pomp and Solemnity; whilst it makes the whole Contrivance of the Jewish Dispensation, and all the Eminent Persons of former Times, as so many Harbingers to prepare the Way for his Coming, and thereby raises in our minds a just Veneration for the Gospel State, as the Master-piece of divine Providence, that Point wherein all the Lines of God's manifold Wisdom do meet as in their Center; from whence it is evidently demonstrated, that Christ was ordained

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(+) Adoro Scripturæ plenitudinem, Tertull. advers. Hermog. cap. 22.

by



by God, before the Foundation of the World, though in his wise Disposal, he did not appear till the latter Times of it. These Providential Congruities between the Times of the Old and New Testament, do very much confirm the Authority of both Testaments; for they plainly shew, that they were written by the Direction of one and the same Spirit, who hath therein discovered to us one entire Scene of Providence, which reaches from one End of the World to the other.

The Apostles justify this Way of interpreting Scripture Prophecies, by the Interpretations they give us both of the ancient Prophecies, and of our Saviour's own Predictions; of each of these I shall give a remarkable Instance. That Prophecy of Isaiah, ch. liii. 4. He hath born our Griefs, and carried our Sorrows, without Question is principally to be understood, of Christ's undergoing the Punishment due to our Sins; but yet St. Matthew applies it to the Pains which he took in healing men of their bodily Infirmities, and his rendering his own Life uneasy by the Care and Trouble he underwent to give Ease to others, Matth. viii. 18. In like manner, that Expression of our Saviour, Joh. xvii. 12. Those whom thou gavest me I have kept, and none of them is lost, was chiefly meant of Christ's Care to preserve his Disciples in a firm Belief of, and Adherence to, those Truths which he taught them; yet we find St. John applies the Words to the Care that Christ took of their Safety, when he yielded himself up to those that came to apprehend him, ch. xviii. 9. From hence it appears, that the Holy Writers themselves suppose, that the Expressions of inspired Persons may have several Senses couched under the Words.

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The same may be affirmed of that Prophecy of Christ, concerning the Destruction of Jerusalem, and the End of the World, *Matth. xxiv.* in which it is hard to determine, where our Saviour makes a Transition from one Subject to the other; this makes it probable, that he had both these Events in his Eye together, and that several of his Expressions were partly verified at the Time of the Destruction of Jerusalem, but were more fully to be accomplish'd at the general Judgment, of which that particular Judgment was an Earnest and Fore-runner.

The Prophet *Isaiah* is certainly one of the most difficult of all the Prophets; though perhaps few are sensible of it, but they that try to explain him: Besides the Want of ancient Records to clear up some Historical Passages of his Prophecy, a Difficulty common to him with the rest of the Prophets: there are some Difficulties, which do in a particular Manner attend his Writings. The Profoundness of his Thoughts, the Loftiness of his Expressions, and the Extent of his Prophecy, have made the Commentaries hitherto written upon him, fall short of a full Explication of his Book; and he that will undertake to fathom the Depths of this Prophecy, is in great Danger of going out of his own. This Prophet seems to have been favoured with an entire View of the Gospel State, from the very Birth of the Messiah, to that glorious Period, when the Kingdoms of the World shall become the Kingdoms of the Lord, and of his Christ. Upon these Accounts as he deservedly holds the first Rank in that Noble Order of Prophets; so it may be hoped, the Candid Reader will favourably receive any Attempt that is made, to give some further Light to this Prophecy, how imperfect soever.

And

And particularly, I would make one Request to him, with which I shall conclude this Preface, viz. That, in those Parts of this Exposition, where there is any Mention made of the Jews being to be restored to their own Land upon their Conversion, and some other Particulars relating to that glorious State of the Church, which we may from Prophetical Grounds of Scripture expect to come to pass in the latter Times of the World, there he would not judge of what is said upon these obscure Subjects as so many positive Assertions, but only as probable Conjectures, and such as the Words of the Text may fairly be supposed to favour. For in these and such like abstruse Matters, which at present lie hid in their Causes, and in the Abyss of Providence, a modest Man should not pretend to be Wise above that which is plainly and expressly written.

## ERRATA.

PAG. 4. lin. 10. read was not the First ; p. 11. l. 30. r. *Asserob* ; p. 14. l. 4. for *Fury* r. *Envy* ; p. 25. l. 17. r. and forced ; p. 34. l. 1. r. *ch. vii. 25* ; p. 49. l. 21. *dele* utterly ; p. 57. l. 28. add *Ila. xl. 9, 10.* p. 71. l. 17. after *Place*, put a Colon ; p. 78. l. 29. after *Burnt*, put a Comma ; p. 79. l. 32. after *Wonderful*, place a Comma ; p. 98. l. 18, 19. These two Sentences should not have been divided by a *Break* ; p. 105. l. 10. r. *Obad. ver. 17* ; p. 137. l. ult. r. *Foundations* or *mighty Men* ; p. 148. l. 4. r. *the Hither* ; p. 159. l. 30. r. *Prolegom. iii. 11, 13, &c.* p. 189. l. 22. for *xi. ix.* r. *Num. 9.* p. 193. l. 3. r. *Hire* ; *ibid.* l. 9. r. *xlv. 14.* p. 197. l. 20. r. *Tobu* ; p. 200. l. 2. r. *Segedhim* ; p. 208. l. 22. r. *Zemir* ; p. 281. l. 6. r. *xi. 2, 3.* p. 303. l. 23. r. *Matfor* ; p. 319. l. 30. add, and *ch. vii. 14.* p. 331. l. ult. r. *Exod. xxv. 10.* p. 378. l. 26. r. *xvii. 3.* a *Esdas xiii. 11.* p. 389. l. 14. r. *the Day* ; p. 435. l. 24. r. *is to be* ; p. 461. l. 18. r. *So Psalm cxxv.* p. 468. l. 5. add, and *ch. xx. 6.* p. 469. l. 6. r. *lxi. 1.* p. 528. l. 26. for *their*, r. *there* ; p. 531. l. 29. r. *ch. ii.* p. 536. l. 6. and 8. r. *Scriber* ; *ibid.* l. 7. after *rendered*, put a Comma ; p. 519. l. 12. Add, Perhaps the other Texts in this Prophecy, that speak of God's People being all Righteous, are to be understood in this qualified Sense.



# TEXTS of SCRIPTURE Occa- sionally explained.

<b>G</b> EN. x. 5. Pag. 105.	xxxvii. 1. p. 527.
Exod. vii. 13. p. 183.	Dan. x. 13. p. 203.
xxiii. 21. p. 498.	Hos. ii. 15. p. 514.
xxxiii. 2, 3, 14. <i>ibid.</i>	xi. 10. p. 198, 532.
Deut. iv. 37. <i>ibid.</i>	Micah vii. 12. p. 155.
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vii. 16. p. 82.	Malach. iii. 1. p. 499.
2 Sam. viii. 3. p. 10.	Matth. xii. 42. p. 39.
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2 Chron. xx. 36. p. 19.	Luk. vii. 47. p. 507.
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xxvi. 12. p. 413.	Rom. xi. 15. p. 527.
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Ezek. xx. 34, &c. p. 395,	xix. 19. } p. 528, 529.
515.	xx. 8, 9. }
<i>ibid.</i> 46. p. 276.	xxi. 24. p. 374.
xxix. 18. p. 185.	xxii. 16. p. 103.

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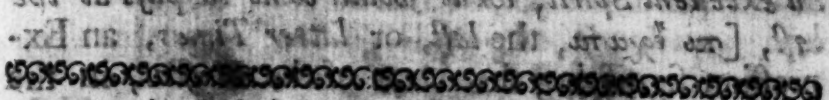
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the Prophecy above all the Prophecies, that the  
 Lord is the Coming and **A**lone of the World more  
 clearly and frequently than any of them. Accord-

# COMMENTARY ON THE

## Prophecy of **ISAIAH.**



### The ARGUMENT.



**ISAIAH** prophesied above sixty Years,  
 computing from the Year in which  
*Uzziah* died, when he was solemnly  
 called to the Prophetical Office;  
*Is. vi. 1.* to the End of *Hezekiah's*  
 Reign; whom he is said to have  
 out-lived, and to have been put to Death by *Manasses*,  
 his Body being sawn in the middle, at the Com-  
 mand of that Wicked King, as the *Jewish* Tradition  
 informs us; to which cruel Death the Apostle to the  
*Hebrews* is thought to allude, *ch. xi. 37.*

B

St.

x



## The ARGUMENT.

St. *Jerome* in his Preface to *Isaiab*, tells us, That he was of Noble Birth, and he is said to have lived at Court, and that his Daughter was married to King *Manasses*. His Style answers his Birth and Education, and is Lofly and Elegant: His Metaphors and Illustrations are Noble, and fuitable to the Dignity of the Subjects he treats of; and he hath this Pre-heminence above all the Prophets, that he foretells the Coming and Times of the *Messias* more clearly and frequently than any of them. Accordingly, he is oftener cited in the Writings of the New Testament, and hath obtained the Character of the *Evangelical Prophet* in succeeding Ages. To this Sense, the Ancient *Jews* expounded his Prophecy, as appears from the Character which the Son of *Syrach* gives of him; *Ezechs.* xlviii. 24, 25. *He shew by an excellent Spirit, what should come to pass at the last, [אוֹתָאָרָא, the last, or latter Times, an Expression signifying the Days of the Messias, in the Old Testament,] and he comforted those that mourn in Sion; He shewed what should come to pass for ever.*

Besides this Prophecy, *Isaiab* wrote the History of *Uzziab's* Reign, mention'd 2 *Chron.* xxvi. 22.

We may distinguish this Prophecy into several Parts or Sections; the First of which reaches from the Beginning of the Book to the End of the vii<sup>th</sup> Chapter; the Second, from thence to the End of the xiii<sup>th</sup>; the Third is continued to the End of the xxviii<sup>th</sup>; the Fourth, to the End of the xxxv<sup>th</sup>. Then follows an Account of *Sennacherib's* Invasion, and *Hezekiab's* Sicknefs, which happened at the same time, *Ch.* xxxvi, xxxvii, and xxxviii<sup>th</sup> (that History being a Key to explain several Passages in the

# The ARGUMENT.

34

the foregoing Prophecies) with a brief Prediction of the Jewish Captivity, Ch. xxxix. From whence the Prophet proceeds to foretell the Return from Captivity, and from thence takes occasion to set forth the several Advances of Christ's Kingdom in after Times. This seems to be the only Subject of a great part of the following Prophecies, especially from the 16th Verse of the lixth Chapter, to the End of the Book.

## CHAP. I.

Chapter I.

Ver. 1.



*THE Vision of Isaiah the Son of Amos.* The two usual Ways whereby God communicated his Will to the Prophets, were Visions and Dreams; see Numb.

Verse 1.

xii. 6. In Vision the Inspired Person was awake, but his External Senses were bound up, and as it were laid asleep in a Trance. Thus Balaam describes it as to himself, *Who saw the Visions of the Almighty, falling into a Trance but having his Eyes open*, Numb. xxiv. 16. It is called Vision, not from any Use made of corporeal Sight, or that it is entertained with external Objects; but because of the Clearness and Evidence of the Things revealed, and the Conformity this kind of Inspiration bears to the Information which the Mind receives by corporeal Sense. Tho' sometimes Vision is accompanied with external Representations, as when *Isaiah* saw the Glory of the Lord sitting in his Temple, ch. vi. 1. and *Ezekiel* had the Description and Dimensions of the Temple revealed to him in a Vision, Ezek. xl. 2. and *St. John* had a Sight of

Chapter the New Jerusalem coming down from Heaven,  
I. Revel. xxi. 10.

Ibid. Which he saw concerning Judah and Jerusalem.] His Prophecy does chiefly relate to the Kingdom of Judah, tho' he does accidentally speak of the Ten Tribes, as he does also of the Moabites, Egyptians, &c. the Kingdom of Judah itself being concerned in the Good or Ill which befall their Neighbours.

This probably was the first Vision which *Isaiab* had, (see Note on *ch. vi. 1.*) but is placed at the beginning of his Book, because this, and the four following Chapters, contain a general Description of the State and Condition of the Jews, under the several Judgments which God had brought upon them, and are a fit Preface or Introduction to the rest of his Prophecy.

Verse 2. Ver. 2. Hear O Heavens, and give Ear O Earth, for the Lord hath spoken,] An Expression bespeaking Men's Attention. Compare *ch. xxxiv. 1. Deut. xxxiii. 1. Micah i. 2. vi. 1, 2.* It further signifies an Appeal to the World, to Angels and to Men. Compare *Psal. l. 4. Deut. iv. 26. xxx. 19.* The Holy Writers sometimes appeal to Inanimate Things, to signify the Evidence and Undeniableness of the Truth which they assert: So *Josbua* tells the Jews, *This Stone shall be a witness to us. Josh. xxiv. 27.*

Ibid. I have nourished and brought up Children.] God's Protection over his People, is compared to the Care that Parents take, in nursing and breeding up their Children. See *Deut. i. 31. Isaiab xlvi. 3, 4. lxiii. 9.*

Verse 3. Ver. 3. The Ox knoweth his Owner, and the Ass his Masters Crib, but Israel doeth not know, &c.] The Holy



Holy Writers send Men to Brute Creatures for Instruction, thereby to upbraid their Stupidity. See *Prov. vi. 6. Jerem. viii. 7.*

Ver. 5. *Why should you be stricken any more? ye will revolt more and more.* The End of God's Judgments in this World, is Men's Reformation; and since this People appears to be incorrigible, there is no Reason to expect that he should try any further Methods of Discipline with them, but consume them all at once. See *Nabum i. 9.* The Verse may be thus translated; *To what purpose are ye stricken? Ye will still multiply Transgression.* And then the Words will be parallel to *Jer. ii. 30.* *In vain have I smitten your Children, they receive no Correction.*

Ver. 6. *From the Sole of the Foot to the Crown of the Head, there is no Soundness in it.* The whole Frame of the Jewish Church and State is corrupted, and their Misery is as Universal as their Sin which caused it; this makes the Nation look like a Body over-run with a Cancer.

Ver. 7. *Your Country is desolate, your Cities are burnt with Fire.* This relates to the Desolations made in K. Abaz's Time, by the Depredations of the *Israelites, the Syrians, the Edomites, the Philistines and Assyrians*; an Account of which you may see, *2 Chron. xxviii. 5.* &c. compare *Isa. 8, 9.* of the same Book.

*Ibid.* *Your Land Strangers devour it.* A further Description of the same Calamities, or else the Words may belong to the Confederacy of *Rezin and Pekah* against *Jadab*, mentioned more at large *ibid.*

Ver. 8. *And the Daughter of Zion is left as a Cottage in a Vineyard, &c.* The Daughter of Zion is the same with *Sion.* Compare *Ab. iiii. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Chapter I. or it may more properly be taken for the Inhabitants of *Sion*, a City being often represented as a Mother, and the People as her Children. The Prophet describes *Jerusalem* as the only Remnant that is left of that once flourishing Kingdom; See *ver. 9.* the Cities round about it being desolate, and that very Place daily threatened to be besieged by its Enemies.

Verse 9. Ver. 9. *Except the LORD of Hosts had left us, we very small Remnant, we should have been as Sodom*] God always preserves a Remnant in the heaviest Judgments which he brings upon his People. Compare *ch. iv. 2, 3. x. 20, 22. xviii. 6. xxiv. 13. xxxvii. 32.* A Type of those few Converts among the *Jews*, who embracing the Gospel, should escape both the Temporal and Eternal Judgments, which came upon the rest of that Nation, for their rejecting Christ and his Messengers. This Remnant are called the *Sacculus*, in the New Testament, *Luk. xiii. 23. Acts ii. 47.* the Word being applied to that Sense, from the Use of it in the *Septuagint*; See that Translation upon *Isaiah xlv. 20. lx. 19.* and *Josai. ii. 32.* See the Note upon *ch. x. 22.*

Verse 10. Ver. 10. *Hear the Word of the LORD ye Rulers of Sodom*] *Sodom* is called Sister to *Jerusalem*; *Ezek. xvi. 46, 48.* because of their Resemblance in Wickedness.

Verse 11. Ver. 11. *To what purpose is the Multitude of your Sacrifices to me, saith the LORD?*] The Prophets often speak of the Rituals of *Moses's Law*, as of no Benefit, without that inward Purity which was signified by them. This was a very proper Method to prepare Men's Minds for the Reception of the Gospel, by shewing them a more excellent way of serving God,

# upon ISAIAH.

7

God, than the Ceremonial Law directly prescribes. **Chapter**  
So that Christ's abolishing the Legal Rites, which gave the Jews so great Offence, was very agreeable to the Doctrine of their own Prophets, and even foretold by some of them. See Jer. xxxi. 31, &c.

Ver. 12. *When you come to appear before me, what bath required this at your Hands?* ] When God required the Jews to appear before him three times a Year, Exod. xxiii. 17. the Command was to be understood of their coming with Hearts full of Religious Duty towards him, which was signified by that Precept, which forbade those that were not cleansed and purified, to come near the Temple, Levit. xv. 31. or to attend upon any of their solemn Feasts, Num. ix. 13. So the performing their Religious Services in a Careless and Indevout manner, was what God had never required of them, and did not answer the Intent of his Law. The Sense of the Words is the same with that of Prov. xv. 8. *The Sacrifice of the Wicked is an Abomination to the Lord*: God is said not to require or command that which he hates and abhors. See Jer. vii. 31. compare here the following Verses.

*Ibid. To tread my Courts* ] There were two Partitions in the Tabernacle, and afterwards in the Temple; the Holy Place where the Altar of Incense, the Shew-Bread, and the Lamp were placed; and the Holiest of all, into which only the High-Priest enter'd once a Year. Besides these, there were several outward Courts or Apartments, one for the Men, another for the Women, another in after Times, where the Gentiles worshipped, and another where the Altar of Burnt-Offerings stood, allotted to the Priests. From these several Apartments are taken those



Chapter those Expressions of *coming into the Courts of the Lord, and treading his Courts*. Of these Courts we are to understand that place of St. Luke, *ch. i. 10* where 'tis said, that *the whole Multitude was praying without at the time of Incense*; i. e. while that Offering was performed in the Inner Temple, by the Priest.

Verse 17. Ver. 17. *Relieve the Oppressed*. *Buchart* seems to have hit upon the true Sense of the Original here, *Rektifie what is amiss, or Reform what is corrupt*, or in St. Paul's Phrase, *Purge out the Old Leaven*; 1 Cor. v. 7. which literally answers the Sense of the Hebrew *Hamuts*.

Verse 18. Ver. 18. *Come now, and let us reason together, saith the Lord*. The Word which is translated, *Reason together*, signifies properly for two contending Parties to argue the Case together; but here it seems to import the Effect or Issue of such a Debate, viz. The Accommodating their Differences. So God, upon the Repentance or Reformation of the People, engages to pardon all that is past, and look upon them with the same Grace and Favour, as if they had never offended; for by their *Sins being made white as Snow*, is meant, by an usual Metonymie, the Sinners themselves being thoroughly purged from Guilt. Compare *Psal. li. 7*.

Verse 21. Ver. 21. *How is the Faithful City become an Harlot?* Cities are often represented under the Resemblance of Women; see *Jer. vi. 2*. as being Mothers of their Inhabitants: Sometimes they are called Virgins; see Note on *ch. xxiii. 12*. But when they turn lewd and vicious, they are stiled Harlots. This Name is given to the Heathen Cities of *Tyre, Is. xxiii. 16*. and *Nineveh; Nahum iii. 4*. But 'tis applied

applied to *Jerusalem* chiefly with respect to that **Chapter**  
solemn Covenant made between God and the *Jews*,  
often expressed in Scripture, by his being married to  
them; see *Jerem. iii. 14.* and *xxxi. 32.* and by Ido-  
latry they were guilty of the same Falseness against  
God, as a Woman is guilty of by Adultery; the Sin  
of Idolatry being commonly stiled, *going a Whoring*  
*after other Gods.* See *Bishop Patrick's Preface to his*  
*Comment upon the Canticles.*

*Ibid. It was full of Judgment.]* This relates to  
the first and best Times of the *Jewish* Government,  
under the Reigns of *David* and *Solomon.*


*Ver. 22. Thy Silver is become Dross.]* A Prover- Verse 22.  
bial Phrase, signifying that there is nothing sincere  
or pure left among them; but the very best Things,  
such as Government and the Administration of Ju-  
stice, have a great Alloy of Corruption mixed with  
them. Compare *ver. 25. Jer. vi. 28, 30. Ezek. xxii.*  
*18, 19.*

*Ibid. Thy Wine mixed with Water.]* Another  
Proverbial Speech of the same Importance; the *lxx*  
render it more at large, *οι κραταροι ου μισγυσιν η οινον*  
*υδατι,* Thy Vintners mix thy Wine with Water,  
whence *κραταρω* signifies to embase by a foreign  
Mixture. See *2 Cor. ii. 17.*

*Ver. 23. Thy Princes are rebellious, and Compani- Verse 23.*  
*ons of Thieves.]* Thy Rulers and Magistrates are in  
a State of Rebellion against God, and live upon In-  
justice and Rapine. See *Hos. iv. 18. Micah iii. 11.*  
*vii. 3.*

*Ver. 24. Therefore thus saith the LORD of Hosts, Verse 24.*  
—*Ab, I will ease me of mine Adversaries, and*  
*avenge me of mine Enemies.]* An Expression borrowed  
from Men's Passions, who find some sort of Ease and

Chapter Rest in their Minds, upon venting their Anger on  
I. just Occasions, or in bringing Offenders to condign

 Punishment: In like manner God is described as feeling Ease and Satisfaction in executing his Justice upon obstinate and incorrigible Offenders. Compare *Ezek. v. 13. xvi. 42. xxi. 17.* We may further observe, that God is never said to take Pleasure in the Punishment of any, but those who have filled up the Measure of their Iniquities. See *Prov. i. 25, 26. Deut. xxviii. 63.* those whom he corrects in Anger, as *Jeremy* expresses it. As to others, the Rule of the same Prophet holds, that *He doth not willingly afflict or grieve the Children of Men, Lam. iii. 33.* but even sympathizes with their Calamities. See *Judg. x. 16. Is. lxiii. 3.*

Verse 25. Ver. 25. *I will turn my Hand upon thee*] The Phrase signifies to fall upon or punish those whom we had spared or connived at before; See *Psal. lxxxi. 14. Zech. xiii. 7. 2 Sam. viii. 3.* where the Phrase is the same in the Original, but otherwise understood by our Interpreters, who translate it, *To recover his Border.*

*Ibid. And purely purge away thy Dross, &c.*] See *ver. 22.* This place foretells some great Reformation (compare *Malach. iii. 3.*) which shall be brought to pass by separating the Bad from the Good, and destroying those that are Incorrigible. See *Ezek. xx. 38.* and Notes upon *ch. iv. 3.*

Verse 26. Ver. 26. *And I will restore thy Judges as at the first, and thy Counsellors as at the beginning*] These Promises relate, at least in their primary Sense, to the Restoration of the *Jews* after the Seventy Years of Captivity, when they had the Face of a Government restored to them; and their Governours,



vernours, Zerubbabel, Nehemiah, and others were Persons remarkable for their Integrity. The Expression seems to allude to those Judges, whom God raised up to the Jews at their first Settlement in the Land of Canaan, to whom the Prophet resembles these Rulers, both because they were Men of great Piety and Vertue, and because these latter did not affect the State and Title of Kings, till the latter Times of the Jewish Commonwealth.

Ibid. *After that thou shalt be called the City of Righteousness, the faithful City*] This Promise, taken in it's full Extent, relates to more flourishing Times of the Church, than the World hath yet seen. Compare Zech. viii. 3. compared with ver. 20. of the same Chapter; See likewise Isaiah iv. 3. xxxv. 8. lii. 1. lx. 21. Zech. iii. 11, 12, 13.

Ver. 27. *Sion shall be redeemed with Judgment, and her Converts with Righteousness*] When God shall redeem Sion, and restore those that truly turn to him, he will make a remarkable Discrimination between the Righteous and the Wicked; God's Judgments will be visible in punishing the latter, and his Mercy in saving the former. See Note on ch. v. 16.

Ver. 29. *For they shall be ashamed of the Oaks which they have desired*] The Sacrificing in Groves and shady Places, was an ancient Rite of Idolatry: Learned Men observe, by comparing Judg. ii. 13. with ch. iii. 7. that Baal and Ashtaroth are the same with Baalim and Astaroth, or the Gods worshipped in Groves. This kind of Worship was expressly forbidden in the Law; See Deut. xii. 3. and xvi. 21. and yet prevailed so much in the Times of the Idolatrous Kings, that the Practice was not quite laid aside

Chapter under Religious Princes. See 1 King. xv. 24. xxii.

I. 43. But the Captivity of the Jews had that good Effect, that they scarce ever afterward relapsed into Idolatry.

If we suppose the Words relate to some further Reformation of the Church in the latter Times, we may observe, that when the Prophets speak of an entire Reformation of the State of the Church, they mention the utter Extirpation of Idolatry out of it, as if that were one of the last Enemies of God and his Truth that was to be destroyed. Compare with this place, Is. ii. 18. xxvii. 9. xxx. 22. xxxi. 7. xlv. 16. lxxv. 16. Hos. ii. 17. Micah v. 13. Zech. xiii. 2. Tobit xiv. 6.

Ibid. *And ye shall be confounded for the Gardens which ye have chosen* ] See Note on ch. lxxv. 3.

Verse 31. Ver. 31. *The strong shall be as tow* ] Those that valued themselves for their Strength and Power, the mighty Ones, who caused terror in the Land of the Living, as Ezekiel speaks, ch. xxxii. 21, 23. they shall grow feeble.

Ibid. *And the Maker thereof as a Spark* ] The Margin reads, *And his Work*, which expresses the Sense better, viz. That both the Framers of Idolatry, and their Devices shall perish together, however supported by secular Power, or recommended by worldly Grandeur.



CHAP.



CHAPTER II.

THE ARGUMENT.

Chapter  
II.

The former Part of this Chapter describes the Promulgation and Success of the Gospel upon the first Coming of Christ; the latter Part represents his second Coming to Judgment: The first and second Coming of Christ are often joined together by the Prophets: One Reason of which may be, because the Destruction of the Jewish State quickly followed after the Promulgation of the Gospel, which is represented in Words that denote the general Dissolution of all Things: See Joel ii. 31. Matt. xxiv. 29. as indeed all God's remarkable Judgments are Types and Forerunners of the Last and General one: See Note on ch. xiii. 10.

Ver. 1.



THE Word that Isaiah saw [concerning Judah and Jerusalem] The Word, That is, the Vision which concerns the State of the Church and People of God in after Times, ver. 2. Judah and Jerusalem, including the Christian Church, who are the true Israel of God. See Note on ch. lx. 14.

Verse 1.

Ver. 2.



## Chapter

## II.

Verse. 2.

Ver. 2. *And it shall come to pass in the last days*] The *last days* signify in the Prophets the Times of the *Messias*. The *Jews* commonly divided the Times or Accessions of the World into *three Ages* or Periods: The first, *before the Law*, the second, *under the Law*, the third, *under the Messias*. This being the last Dispensation, which God designed should continue till the Consummation of all things, 'tis denoted by the Prophets under the Title of the last Times or latter Days; See *Joel* ii. 28. compared with *Acts* ii. 17. *Micah* iv. 1. compared with *Heb.* i. 1. 1 *Pet.* i. 20. 1 *Job.* ii. 18. Accordingly St. Paul tells us, that Christ appeared *ἐν συντελείᾳ αἰώνων*, at the Consummation of the Ages, or several Periods of the World, *Heb.* ix. 26. and speaking of his own Times, saith, That the *Ends of the World were come*, 1 *Cor.* x. 11. *ἐν τῇ συντελείᾳ αἰώνων*, the Conclusion of the Ages of it.

Ibid. *The Mountain of the LORD's House shall be established upon the Top of the Mountains.*] that is, Shall be eminently conspicuous, so as to be the Light of the World, and draw all Nations to embrace the Truths therein professed. Compare *Matth.* v. 14. The Jewish Temple stood upon Mount *Moriab*, 2 *Chron.* iii. 1. 'Tis here Metaphorically taken for the Church, (compare *chap.* xi. 9. xxiv. 23. xxv. 6, 7, 10. xxvii. 13. lxxv. 11. lxxvi. 20. and *Ezek.* xvii. 23. xx. 40. xl. 2.) which *Daniel* prophesies, should become a great Mountain, and fill the Earth, *Dan.* ii. 35. This Prophecy will not receive its utmost Completion, till the Destruction of the *Four Monarchies* there mentioned, and the Fulness of the *Jews* and *Gentiles* are come into the Church. Compare *Micah* iv. 1.—6, 7, 13. But yet both

both these Prophecies may be partly fulfilled, in the several Advances which Christ's Kingdom makes in the World, who is described as going forth conquering, and to conquer, Rev. vi. 2.

Ver. 3. *And many People shall go and say, Come ye, and let us go up to the Mountain of the Lord, &c.]*

Verse 3.

i. e. Let us joyn ourselves to the Christian Church; the Phrase alludes to the Jews going up in Companies to Jerusalem, at the three solemn Feasts of the Year. Compare chap. lx. 4, 7, 9. lxvi. 23. Zech. viii. 21, 22. xiv. 16. Jerem. xxxi. 6. l. 3.

Ibid. *For out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.]* See this fulfilled, Luk. xxiv. 47. Acts i. 8.

Ver. 4. *And he shall judge among the Nations, and shall rebuke many People]* Both by the Power of his Word, which is compared to a two-edged Sword in Scripture; and by the remarkable Judgments he will exercise upon those who are incorrigible. See Luk. xix. 27. Revel. xix. 15. Psalm cx. 6.

Verse 4.

Ibid. *They shall beat their Swords into Plowshares, and their Spears into Pruning-hooks]* The State of War is described by Virgil under the same Metaphor.

*Et curvae rigidum falces constantur in enses.*  
Their Pruning-hooks are turned into Swords. Georgic. i. ad fin.

Ibid. *Nation shall not lift up Sword against Nation, neither shall they learn War any more.]* Peace is mentioned as the distinguishing Character of Christ's Kingdom; See chap. xi. 6. lxv. 25. Psal. lxxii. 7. Zech. ix. 10. Luk. ii. 14. and he himself is called the Prince of Peace, Isa. ix. 6. The Spiritual Sense of this Prophecy, implies our Saviour's being the great

Chapter  
II.

great Peace-maker, who should reconcile the *Jews* and *Gentiles* to God, and to each other, *Ephes. ii. 14.* See more in the Notes upon *Chap. xi. 9.* But if we look upon this and the like Prophecies, as foretelling the outward Peacefulness of Christ's Church or Kingdom, which the natural Sense of the Words imports, they seem to relate to some more flourishing State of the Church, than hath yet been seen upon Earth, when *Christ*, after having subdued all his Enemies, shall grant Rest unto his faithful Servants, *2 Thess. i. 7.* And thus much is implied in the former Part of the Verse, and will further appear, by comparing, *Zeck. ix. 10. Hagg. ii. 21, 22, 23.*

## Verse 5.

Ver. 5. *O house of Jacob, come ye, and let us walk in the Light of the LORD.* The Prophet addresses himself to those *Jews* of later times, that should live when the glad Tidings of the Gospel were published, and exhorts them to make use of those Means of Grace which God would so plentifully afford them, and not continue stubborn and refractory as their Fore-fathers had done, which Disobedience of theirs had provoked him to forsake them: As it follows

## Verse 6.

Ver. 6. *Therefore thou hast forsaken thy people* This is not an Inference from what goes before, as Mr. *White* pretends, in order to confine the preceding Prophecy to *Isaiab's* own time, but is rather an Inference from what follows, and should be translated, *For this reason thou hast forsaken thy people, because they be replenished, &c.* See a like Instance, *chap. v. 13.*

Ibid.



Ibid. Therefore thou hast forsaken thy People, — because they be replenished from the East, and are Soothsayers like the Philistines.] The Prophet assigns the Reason of God's withdrawing his

Kindness from the Jews of the present Age (as there would be a more remarkable Rejection of them under the Gospel) because of their following the corrupt Manners of the Idolatrous Nations round about them, in seeking to Soothsayers and Wizards, which God had so expressly forbidden them, Deut. xviii. 14. Both the Eastern Parts that border upon Judaea, i. e. Syria and Chaldaea, were famous for Pretenders to this sort of Science; See Num. xxiii. 7. Is. xlvii. 13. and likewise the Philistines who lay Westward of it: See 1 Sam. vi. 2. 2 King. i. 2.

Ibid. They please themselves in the Children of Strangers] They invited or encouraged Pretenders to such Knowledge from foreign Parts: or They took Pleasure in learning the Idolatrous Practices of the Strangers round about them; a thing often forbidden in their Law. See Deut. xii. 30. Exod. xxxiv. 16. 1 King. xi. 1, 2.

Ver. 7. Their Land also is full of Silver and Gold] The Prophet reproves those who in the midst of the publick Calamities made no Conscience of enriching themselves by Oppression and Injustice. Compare Chap. i. 23. v. 7, 8. See likewise 2 King. v. 26.

Ibid. Their Land also is full of Horses, neither is there any end of their Chariots] The King was forbidden to fetch Horses out of Egypt, Deut. xvii. 16. which was a Country that abounded in Horses, of which there was great Scarcity in Judaea; See 1 King. x. 29. Is. xxxi. 1. xxxvi. 9. One Reason of that Pro-

hibition

## Chapter II.

hibition was, That the Jews might not have any Alliance with Egypt, which the Prophets often reprove them for. Indeed if they had continued firm in their Obedience, they need not have sought the Alliance of any of their Neighbours; See Deut. xxviii. 10.

## Verse 9.

Ver. 9. *And the mean Man boweth down, and the great Man humbleth himself*] The Words denote an universal Corruption, that both High and Low are given to Idolatry; See Psal. xlix. 2.

*Ibid. Therefore forgive them not*] i. e. Thou wilt not forgive them: The Imperative is here taken for the Future. See the like Instances, Job. vi. 10. xxiii. 16. Zech. xiii. 7. God's Judgments are sometimes foretold by way of Imprecation; See 2 Tim. iv. 16. and many of the Imprecations of the Psalms may be understood as so many Predictions; See likewise Genes. ix. 25.

## Verse 10.

Ver. 10. *Enter into the Rock*] The remaining Part of the Chapter is a Prediction of some general Judgment, that should end in the utter Destruction of the Jewish Land and Government: Such was that of the Captivity. But many of the Expressions are such as relate to the last Judgment: See the Note at the Beginning of the Chapter. The Prophets often take Occasion to represent the Terrors of the last Day, from the particular Judgments which should befall some one Nation; See Note on Chap. xiii. 10. xxiv. 1.

*Ibid. Enter into the Rock and hide thee in the Dust, for fear of the Lord*] The Words express the great Consternation of wicked Men, especially at the Day of Judgment, whose Guilt shall prompt them to cast about where to hide themselves;

Selves; See ver. 19. and 21. of this Chapter, Luk. xxii. Chapter

30. Revel. vi. 15. Ver. 11. The lofty looks of Man shall be humbled] Verse 11.

Pride being the beginning of Sin, (as the wise Man

speaks, Eccles. x. 13. God's Judgments are more

especially levelled against it: And one End of the

Destructions he brings upon particular Countries,

and will bring upon the whole World, is to stain

the Pride of all worldly Glory, as our Prophet speaks,

chap. xxiii. 9. and to convince Men that there is

nothing in this World worth Men's setting their

Hearts upon. Compare chap. xvi. 5. and

Ver. 13. And upon all the Cedars of Lebanon Verse 13.

that are high and lifted up, and upon all the Oaks

of Bashan] i. e. The Great and Principal Persons

of any City or Nation. See the same Metaphor

ch. x. 33, 34. xiv. 8. xxxvii. 24.

Ver. 14. And upon all the high Mountains, and Verse 14.

upon all the Hills that are lifted up] The

Words may signify greater or lesser Magistrates:

Compare Psal. lxxii. 3.

Ver. 15. And upon every high Tower, and upon Verse 15:

every fenced Wall] Upon all the Cities and Towns

of Strength.

Ver. 16. And upon all the Ships of Tarshish] Be- Verse 16.

cause does probably guess, that Tarshish in its pri-

mary Signification was a Port in Spain, called after-

ward Tartessus. But it likewise appears, by

comparing 1 Kings xxii. 48. with 2 Chron. xx. 36.

that there was a Place of the same Name near Ophir,

famous for its Gold; which Ophir the same learned

Person places in India. See his Phaleg, lib. II. c. 27.

and III. 7. and Huëtius in the Eastern Coast of Afri-

ca, lib. de Navigat. Solomonis, c. 2. Wherever



Chapter II. this *Tarshish* stood (and 'tis not unlikely that in Process of Time this Name might be given to more Places than one) it was famous in former Times for the Traffick of the *Phœnicians*, who were the first Merchant Adventurers. From thence *Ships of Tarshish* signify in Scripture, any Trading or Merchant Ships. Accordingly here the *Septuagint* render the Words, *Ships of the Sea*, as our old *English* Translation does, *Psal. xlviii. 6.* The Words here, joined with what follows, *And upon all pleasant Pictures*, denote the Destruction of all fine and elegant Furniture, and those Rarities which are brought by Sea from foreign Parts, in which Men are apt to pride themselves. Compare *Revel. xviii. 17, 18, 19.*

Verse 18. Ver. 18. *And the Idols be shall utterly abolish]*  
See Note on chap. i. 29.

Verse 19. Ver. 19. *And they shall go into the Holes of the Rocks]* See Note on verse the 10th.

Verse 20. Ver. 20. *In that Day a Man shall cast his Idols of Silver, and his Idols of Gold — to the Moles and to the Bats]* They shall bury their Idols under Ground, or hide them in some dark Corner, as what they are perfectly asham'd of.

Verse 22. Ver. 22. *Cease ye from Man]* i. e. From valuing Man. See Note on ver. 11. See the like Phrase *Prov. xxiii. 4. Cease from thine own Wisdom.* i. e. From esteeming it.



**C H A P. III.**

Chapter  
III.

**The A R G U M E N T.**

*This Chapter contains a Description of the Calamities which should befall the Jews in the declining Part of their Government, and should at last conclude in a Total Captivity, ver. 26.*

Ver. 1.



**F**OR behold the Lord doth take Verse 1.  
away from Jerusalem and from  
Judah, the Stay and the Staff,  
the whole Stay of Bread, and  
the whole Stay of Water.]

Bread is commonly called the Staff of Life; See *Levit. xxvi. 26. Ezek. xiv. 13.* This Judgment seems to relate to the Siege of Jerusalem by the Chaldeans, when Bread and Water were both very scarce; See *Jerem. xxxvii. 2. Ezek. iv. 16.*

Ver. 2, 3. *The mighty Man and the Man of War, Verse 2, 3. the Judge, &c.]* This likewise relates to the same times, particularly to *Jehoiakin's* Captivity, when all the Men of Note were carried away Captive with him; See *2 King. xxiv. 14.*

Ibid.

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III.

Ibid. *And the Prophet*] The same Judgment threatned in the Times of the Captivity, *Ezek. vii. 26.* and actually fulfilled then, as appears by *Jeremy's Complaint, Lament. ii. 9. Her Prophets find no Vision from the Lord.* See likewise *Psal. lxxiv. 9. Ezekiel* was the only Prophet that was carried away to *Babylon*; and we do not find that he had any Vision relating to the *Jews* after the twelfth Year of his Captivity, which was a Year or two after the Destruction of *Jerusalem*, except it was the Vision of the Temple, *ch. xl. &c.* which related to a Scene of Things many Ages to come.

Verse 4.

Ver. 4. *I will give Children to be their Princes, and Babes shall rule over them*] When all the eminent Persons mentioned *ver. 2 and 3.* are removed, the necessary Consequence of that must be, that Persons of no Understanding or Qualifications for Government, must succeed in their Places.

Verse 5.

Ver. 5. *And the People shall be oppressed every one by another — the Child shall behave himself proudly against the ancient, and the base against the honourable*] The usual Effects of a weak and unsettled Government, where Faction grows too hard for Justice, and seditious Men dare openly to insult those that are in Authority.

Verse 6.

Ver. 6. *When a Man shall take hold of his Brother — saying — Thou hast cloathing, be thou our Ruler*] Thou hast all manner of Necessaries; See *ver. 7.* fit to support the Dignity of a Ruler.

To take hold of another, is a Gesture of intreating his friendly Assistance. See *ch. iv. 1. Zech. viii. 23.*

Ibid. *And let this Ruin be under thine Hand*] Let thy Hand, thy Power and Interest, support this ruinous State of the Government: So some understand



stand the Phrase, as if it were spoken by the Figure. Chapter  
*Hypallage* : Others thus, Let this ruinous and tor-  
tering Government be under thy Care and Pro-  
tection.

Ver. 7. *Make me not a Ruler of the People.* Verse 7.  
have not Ability to undertake such an Office; and  
the Times are so bad, that I will not expose myself  
to the Fury and Danger of an high Station.

Ver. 8. *Their Tongue and their Doings are against* Verse 8.  
*the LORD, to provoke the Eyes of his Glory.* To  
provoke the Glorious and All-seeing Eyes of God,  
who is said to be of purer Eyes than to behold Iniqui-  
ty, but with Abhorrence, *Habak. i. 13.*

Ver. 9. *The shew of their Countenance doth wit-* Verse 9.  
*ness against them.* 'Tis very uncertain what the Word  
*Hacarah* signifies, being never found elsewhere in  
the Bible: Our Translators render it, *The shew*, i. e.  
the Impudence of their Countenance; whereby they  
put a bold Face upon the worst of Crimes, and glory  
in their Shame, after the Example of *Sodom*, as it  
follows. See *ab. i. 10.*

Ver. 10, 11. *Say ye to the Righteous, It shall be* Ver. 10, 11.  
*well with him, for they shall eat the Fruit of their*  
*Doings: Woe unto the Wicked, it shall be ill with*  
*him, for the Reward of his Hands shall be given him.*  
See a parallel Place to this, *Eccles. viii. 12, 13.* Both  
these Texts plainly intimate, that God hath ap-  
pointed a Time, wherein he will put a Difference  
between the Righteous and the Wicked: Times of  
great Calamity and Confusion are proper Seasons  
to put Men in Mind that God will one day rectify  
these Disorders.

Ver.

Chapter

III.

Ver. 12. *As for my People, Children are their Oppressors* ] See ver. the 4th. The Words may be rendered, *Their Oppressors glean them*, i. e. take from them that poor Remainder of their Substance, which the former Calamities had left : The Word is used for gleaning Grapes, after the main Vintage is already gathered, Deut. xxiv. 22. See here ver. 14.

Ibid. *And Women rule over them* ] Women signify here, Metaphorically, the weakest and most contemptible Part of the People, who take upon them to govern their betters. See ver. 4, 5. In this Sense the Word is taken, ch. xxvii. 11. like that of Virgil,

*O verè Phrygia, neq; enim Phryges.* —

Ibid. *O my People, they that lead thee, cause thee to err.* ] The Margin reads, *They that call thee blessed*, i. e. the false Prophets who sooth thee up in thy Sins, and foretell nothing but Peace and Prosperity. Compare ch. ix. 15, 16.

Verse 14. Ver. 14. *The LORD will enter into Judgment with the Ancients of his People, and the Princes thereof* ] He will avenge the Cause of the Poor and Oppressed, by those Judgments which he is bringing upon the Great and Honourable. See ver. 1, 2, 3.

Verse 15. Ver. 15. *What mean ye that ye beat my People to pieces, and grind the Faces of the poor?* ] You squeeze them by your Oppression : This is expressed by *slaying their Skin, and pulling their Flesh from their Bones*, Micah iii. 2, 3.

Verse 16. Ver. 16. *Making a tinkling with their Feet* ] Some interpret this of Chains like a sort of Trammels, put about their Feet, which hindred these nice Ladies from making too large Strides. See Dr. Allix's *Reflect. upon the Script.* Part I. c. 20. But the Words which describe the Women's Ornaments in this and the following

lowing Verses are of a very doubtful Signification, the Modes of every Age and Country varying so often, that the succeeding Fashion makes the former to be quickly forgotten, and the Words that express it to be out-dated.

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III.

Ver. 17. *And the LORD will discover their secret parts* ] When they shall be carried Captive, strip'd and bare, without any Covering for their Nakedness; for such was the barbarous Custom of Conquerors towards their Captives. See *cb. xx. 4. xlvii. 3. Jerem. xiii. 22. Micah i. 11. Nabum iii. 5.* Verse 17.

Ver. 24. *And Burning instead of Beauty* ] The Old English Translation reads, *Sun-burning*, by way of Explication: Their Faces shall be exposed to the Heat of the Sun, either by their being made Slaves, or forced to toil in the open Air, or else in their Transportation into foreign Parts. Verse 24.

Ver. 26. *Her gates shall lament and mourn* ] As being solitary, and none passing through them, and the Courts of Judicature, that used to be kept there, being shut up. Verse 26.

*Ibid. And she being desolate shall sit upon the Ground* ] Sitting upon the Ground is a Sign of the deepest Mourning and Lamentation; See *Job ii. 13. Lament. ii. 10. Is. xlvii. 1.* So *Jerusalem* is here described, as a Woman bereaved of her Children, and lamenting over them in this melancholy Posture. And thus she was represented in a Medal coined by *Vespasian's* Order, after the Destruction of that City by the Romans. See *Mr. Gregories Observat. ch. V.*



Chapter  
IV.

## C H A P. IV.

## The ARGUMENT.

*From the second Verse the Prophet describes the Glorious State of the Church, which should follow upon its Restauration from those Calamities described in the former Chapter: And the Words plainly point at the Conversion of the Jews in the latter Times of the World, and the Flourishing State of the Church which should follow upon it. This Subject is more largely handled in the latter Part of this Prophecy, particularly Chap. liv. lx. and so on to the End of the Book.*

Verse 1.

Ver. 1.



*AND in that day shall seven Women take hold of one Man, saying, We will eat our own Bread, and wear our own Apparel]*

*This Verse should have been continued to the former Chapter; for it contains another melancholy Instance of the calamitous Circumstances which should attend the Jewish Nation. Their young Men are said to fall by the Sword, ch. iii. 25. so that there should be seven Women left to one.*

one Man: Who should take hold of him, i. e. use Importunity to be married, contrary to the natural Modesty of their Sex, and that upon hard and unusual Conditions of maintaining themselves.

Ibid. Only let us be called by thy Name] It is the Custom of all Nations for the Wife to be called or distinguished by her Husband's Name. Thus we read of Mary the Wife of Cleophas, *Job. xix. 25.* So among the Greeks and Romans, *Hectoris Andromache, Marcia Catonis.*

Ibid. To take away our Reproach] Barrenness was thought a great Reproach among the Jewish Women; See *Luk. i. 25.* and is threatened as a Curse to them, *Hos. ix. 14.* As Fruitfulness is promised for a Blessing, *Deut. xxviii. 4. Psal. cxxvii. 3.* Upon this Account the Hebrew Women generally married young, (See *Selden's Uxor Hebraica, lib. II. c. 8.*) and were very desirous of Children. See *Gen. xxx. 1. 1 Sam. i. 8.*

Ver. 2. In that day] This Phrase often denotes Verse 2. in *Isaiab*, not the same time with that which was last mentioned; but an extraordinary Season, remarkable for some signal Events of Providence, called elsewhere, by way of Excellence, *The Day of the Lord.* Compare *Chap. ii. 11, 12. x. 20. xvii. 7. xix. 18.* Just as, *That Day*, denotes the Day of Judgment in the *New Testament*, as a time of all others the most Remarkable; See *2 Thess. i. 10. 2 Tim. i. 12, 18. iv. 8.*

Mr. White is forced to own that the Expression here cannot be meant of the same Time mentioned ver. 1. tho' elsewhere he is willing to take Advantage of the Phrase, that he may the better confine the Sense of the Prophet to some particular Juncture,

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in, or near his own Time: Particularly in his Notes upon *Chap.* xi. 11. and xix. 18. But here even *Grotius* his Leader differs from him, and acknowledges in his Notes upon *Chap.* xiv. 28. *That 'tis usual for the Prophets to pass from the Threatnings that relate to their own Times, to the Promises which belong to the Times of the Gospel.*

We may further observe that the Scriptures speak of the extraordinary Appearances of Christ's Kingdom, as ushered in by great Tribulations foregoing. See *Chap.* xxiv. 15. xxvi. 20, 21. *Jerem.* xxx. 7. *Dan.* xii. 1. *Matth.* xxiv. 21. Thus the Saints are said to come out of *Great Tribulation*, *Rev.* vii. 14. and are here called the Escaped, and sometimes *Σωζόμενοι*, as 'tis expressed in the Greek, (See Note on *Chap.* i. 9.) those that are escaped as it were out of the Fire.

*Ibid.* *Shall the Branch of the LORD be beautiful and glorious*] The *Messias* is often called *The Branch*. See *Jerem.* xxiii. 5. *Zech.* iii. 8. vi. 12. in all which Places the *Hebrew* reads *Tsemab*, as it does here. But the *Septuagint* in the three last Places render it *Ἀνατολή*, the *East*, or *Morning Light*, and translate it to the same Purpose in this Place: Concerning which Sense of the Word, See the Note on *Chap.* xli. 2.

The Church is likewise called, the *Branch of God's planting*, *Chap.* lx. 21.

*Ibid.* And the *Fruit of the Earth* shall be *excellent and comely*]. The Spiritual Blessings of the Gospel are sometimes described under the Emblems of Fruitfulness and Plenty. See *Chap.* xxvii. 6. xxx. 23. xxxii. 20. xlv. 8. *Joel* iii. 18. *Psal.* lxvii. 6. *Hof.* ii. 22.

*Ibid.*



Ibid. *For them that are escaped of Israel*] Those *Jews* who are converted, and escape that Destruction which shall overtake the Incredulous and Disobedient. This may be partly understood of those that were converted by the Preaching of Christ and the Apostles, and thereby escaped that Vengeance which involved the rest of the Nation. See *Act. ii. 40. 1 Thess. ii. 16.* but I conceive 'tis chiefly meant of those *Jews* who shall be converted at the End of the World, when the Obstinate and Incurable shall be destroyed, and shall return Home from their several Dispersions. Compare *Chap. xxvii. 12, 13. xlv. 20. lxxvi. 19. and Ezek. xx. 34 — 43.*

Ver. 3. *And it shall come to pass, that he that is left in Sion, and he that remaineth in Jerusalem*] Those that escape the common Destruction of their Countrymen. See *ver. 2.*

Ibid. *Shall be called Holy*] This may relate to the great Purity and Holiness of the first Professors of Christianity, which the Apostles often bear Witness to, and glory of, in their Writings. See *Act. iv. 33. 1 Cor. vi. 11. Philip. ii. 16. Colos. i. 6. ii. 5. 1 Thess. i. 3, 11, 13, 19, 20. 2 Thess. i. 4.* But the Words look further, to the Conversion of the *Jews* in the latter Times, and that abundant Degree of Grace and Sanctification which shall be conferred upon them, after that the Transgressors and Rebels are purged out of them, *Ezek. xx. 38.* Compare *Is. i. 27. lii. 1. lx. 21. Zeph. iii. 11. Zeob. xiv. 20.*

Ibid. *Even every one that is written among the living in Jerusalem*] Whose Names are written in the Book of Life among God's Elect, to whom the Promises made to God's People peculiarly belong.

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See *Psal.* lxxx. 28. *Ezek.* xiii. 9. *Philip.* iv. 3. *Rev.* iii. 5. xxi. 27. The Phrase alludes to the Registers which were kept of the Jewish Tribes and Families; See *Ezra* iii. 59. and those that could not prove their Pedigree from thence, were not admitted to the same Rights and Privileges which others enjoyed. See *Ibid.* ver. 60.

## Verse 4.

*Ver 4. When the Lord shall have washed away the Filth of the Daughters of Sion.]* Whose Sins are mentioned *ch.* iii. 16, &c. The *Septuagint* expresses the Sense more fully, and read by way of Supplement, *The Sons and Daughters of Sion.*

*Ibid.* And shall have purged the Blood of Jerusalem from the midst thereof.] The Sins of Cruelty and Oppression; See *ch.* v. 7. or of Murder and Bloodshed, *ch.* i. 15. particularly in killing the Prophets, and persecuting God's Servants. See *Matth.* xxiii. 37. *Acts* vii. 52. Or it may signify Pollution in general, as the Word sometimes is taken. See *Ezek.* xvi. 6. *Joel* iii. 21.

*Ibid.* By the Spirit of Judgment, and by the Spirit of Burning.] By making them pass through the Furnace of Affliction, as it is expressed, *ch.* xlviii. 10. The Phrase denotes that severe Discrimination which God shall make between the Good and the Bad, the pure Silver and the Dross, the better being purified, the worse being consumed in the Fire. Compare *Ezek.* xxii. 21. *Mal.* iii. 2, 3. These Expressions may probably allude to that severe Trial which all shall undergo at the general Conflagration, which is designed for the Perdition of ungodly Men, *2 Pet.* iii. 7. when many of the Righteous shall escape with great Difficulty, and be saved as thro' Fire, *1 Cor.* iii. 15. that Place being understood of the general Judgment,

ment, by many Interpreters both Ancient and Mo-

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Ver. 5. *And the LORD will create upon every dwelling place of mount Sion, and upon her Assemblies, a cloud and smoke by Day, and the shining of a flaming Fire by Night* ] A plain Allusion to the Cloud by Day, and Pillar of Fire by Night, that conducted and protected the Israelites in the Wilderness; *Exod. xiii. 21.* and afterward rested upon the Tabernacle, *eb. xl. 38.* In like manner God promises here to give visible Tokens of his Presence in, and Protection over the Church, and each particular Member thereof. Smoke, and thick Darkness was an Emblem of God's Presence, as well as a Cloud. See *eb. vi. 4.* *Psal. xviii. 8.*

Verse 5.

*Ibid. For upon all the Glory shall be a Defence* ] The Saints or living Members of the Church are called God's Glory, because God is glorified in them; See *eb. xli. 13. xlix. 3. lxi. 3.* and because the Grace and Glory of God is in some measure communicated to them; See *Job. xvii. 22. 2 Cor. viii. 23.* and they are designed to be made Partakers of further Degrees of it in the World to come; See *2 Cor. iii. 18. 2 Thess. ii. 14.* and here God promises in an especial manner, to protect and defend them. The Septuagint render the Words to a plainer Sense, and such as the Hebrew will bear, *Πάντα τῇ δόξῃ συνεκκλινομένης*, It (i. e. Sion) shall be defended with all the Glory (of God :) i. e. God's Glory, or the Divine *Shekinah* shall be both a Light and a Defence to his People. Compare *Zech. ii. 5.*

Ver. 6. *And there shall be a Tabernacle for a shadow in the Day Time from the Heat, and for a place of refuge, and for a Covert from storm and from rain* ]

God's



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God's placing his Tabernacle among the *Jews*, was a Token of his dwelling amongst them, and admitting them under his immediate Protection: See *Levit. xxvi. 11, 12*. Accordingly, dwelling in God's Tabernacle is, in Scripture phrase, equivalent to abiding under his Shadow or Protection: Compare *Psal. xci. 1.* with *Psal. xxvii. 5.* and *xxxii. 20.* So here 'tis said, that God's visible Presence in his Church will be its Defence and Security from all sorts of Calamities and Persecutions. The Expressions in the latter part of the Verse, allude to the moveable Tents which Travellers carry along with them in hot Countries, for a Defence against the scorching Heat of the Sun, and the Fierceness of Storms and Rain. Compare *ch. xxv. 4.* *xxxii. 2.* *Revel. vii. 16.*



CHAP.



CHAP. V.

The ARGUMENT.

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*This Chapter contains a general Reproof of the Jews, for their Ingratitude, Impiety, Excess and Covetousness, for which Sins the Prophet denounces God's Judgments against them by the Hands of the Assyrians or Babylonians.*

Ver. 1. **N**OW will I sing to my well-beloved, Verse 1.  
ved, a Song of my beloved,  
touching his Vineyard ] As  
David inscribes his Psalms to  
his chief Musician; so the Pro-  
phet here, speaking in the Person of God, directs  
this Hymn or Parable Poetically expressed, to his  
Well-beloved, i. e. Christ: The Beloved is the *Messias*,  
called often by that Title in the *Canticles*, by his  
Spouse, the Church.

*Ibid. My Well-beloved bath a Vineyard ]* The  
Church is often represented under this Figure, as  
appears by the Texts quoted here in the Margin of  
our Bibles.

F

*Ibid.*

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Ibid. *In a very fruitful Hill*] See Note on *cb.*  
iii. 25.

Verse 3.

Ver. 3. *And now O Inhabitants of Jerusalem and Men of Judah, judge I pray you, between me and my Vineyard*] The Case is so plain, that God might venture to refer it to themselves, altho' they were Parties concerned. Here the Style of the Parable is altered from the Third Person (See *ver.* 2.) to the First; a Variation very common in Scripture, and the Sense is the same, whether the Words be spoken by God or by Christ, who is *One with the Father*.

Verse 4.

Ver. 4. *What could have been done more to my Vineyard, that I have not done in it?* From this, among many other Texts of Scripture, we may conclude, that those may have sufficient Means of Grace afforded them, who nevertheless are not actually or effectually converted.

Verse 5.

Ver. 5. *I will take away the Hedge thereof, and it shall be eaten up, &c.*] I will take no further Care of it, but leave it to be destroyed and laid waste by Heathens and Infidels. Compare *Psalm* lxxii. 12, &c.

Verse 7.

Ver. 7. *And the Men of Judah his pleasant Plant*] The living Members of the Church, are called the *Branch of God's planting*, *cb.* ix. 21. and the *Planting of the Lord*, *cb.* lxi. 3. See likewise *Matt.* xv. 13. *Joh.* xv. 2. The Jews should have been such, and had sufficient Means of Grace to make them so.

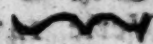
Ibid. *He looked for Righteousness, and behold a cry*] of those that are oppressed.

Verse 8.

Ver. 8. *Wo to them that join house to house, that lay field to field, till there be no place, &c.*] Wo to them that have such an insatiable Desire after encreasing their Possessions, that they stick at no Injustice



justice whereby they may defraud others of their Right; See *Micah* ii. 2. So they join one Purchase to another, till there is no Place left for any Neighbours to dwell near them.



Ver. 10. *Ten, ten acres of Vineyard shall yield one Bath, and the Seed of an Homer shall yield an Ephab* Verse 10.

A Bath and an Ephab are the same Measure, and they contain but the tenth Part of an Homer; See *Ezek.* xlv. 11. By this Computation, the Harvest should produce but the tenth Part of the Seed: We are to distinguish between an Omer and an Homer; the first Letter of the former Word in the Hebrew is *Ajn*, the first Letter of the latter is *Cheth*: An Omer is the tenth Part of an Ephab, *Exod.* xvi. 36. whereas an Ephab is but the tenth Part of an Homer.

Ver. 12. *They regard not the Works of the Lord, neither consider the Operations of his Hands* Verse 12. They consider not the Works of his Providence, nor lay to heart either his Mercies or his Judgments.

Ver. 13. *Therefore my People is gone into Captivity because they have no Knowledge* Verse 13. This may probably relate to the Captivity threatened more expressly *ver.* 26, &c. and spoken of here as if it were already come to pass; a Figure frequent in the Prophetical Writings; See the Note on *ch.* xxi. 9. Or else it may be understood of the Depredations which the Jews suffer'd in the Time of *Abaz*; concerning which See Note on *ch.* i. 7. which Judgment the Prophet says was a Punishment of their Stupidity and Insensibleness of their Duty. Compare *ch.* i. 3.

*Ibid.* And their honourable Men are famished, and their multitude dried up with Thirst ] Famine and Drought are threatened, as Punishments of Idolatry,

Chapter Deut. xi. 17. Compare ver. 6. and 10. of this  
V. Chapter.

Ver. 14. *Hell hath enlarged herself, and opened  
her Mouth without measure* ] The Word *Scheol* signifies the Grave or State of the Dead; See Note on *ch.* xiv. 9. In this Sense, 'tis elsewhere joined with Destruction; See *Job* xxvi. 6. *Prov.* xv. 11.

Ibid. *And their Glory and their Multitude, &c.* ] These two Words are joined together, *ch.* xvi. 14. in speaking of the Destruction of *Moab*; for the Multitude of People is the Glory and Strength of any State.

Verse 15. Ver. 15. *And the mean Man shall be brought down, and the mighty Man shall be humbled* ] As Men of both Ranks joined in the same Sin; See *ch.* ii. 9. so they shall share alike in the Punishment.

Verse 16. Ver. 16. *But the LORD of Hosts shall be exalted in Judgment, and God that is Holy shall be sanctified in Righteousness* ] *Judgment* and *Righteousness* are often equivalent Terms; See *Eccles.* iii. 16. and then *Righteousness* signifies strict Justice, and so the Word is used, *Is.* x. 22. lix. 17. If we understand the Words so here, the Sense will be, that God's Power and Holiness shall be magnified in the Judgments he executeth upon the Wicked. But we may understand *Righteousness* here, as opposed to *Judgment*, and signifying the same with Mercy; See *ch.* i. 27. and Note on *ch.* xxxii. 16. and then the Meaning of the latter Part of the Verse will be, that God's Holiness shall be rendred Illustrious in his shewing Mercy to the Righteous; See the following Verse; God is said to be *Sanctified in those*, in whose Preservation or Destruction he exerts his Power after a  
remark-

remarkable Manner. See Numb. xx. 13. Ezek. xx. Chapter  
41. xxviii. 22, 25. xxxvi. 23. xxxviii. 16, 23. V.  
xxxix. 27.

Ver. 17. *Then shall the Lambs feed after their manner, and the wast Places of the fat ones shall Strangers eat.]* While Strangers devour the Possessions of those who have grown rich by Oppression: Compare *cb. i. 7.* the Lambs, i.e. Good Men shall be under the peculiar Care of Providence, and shall want nothing that is necessary for their Support. God is often represented as a Shepherd, and his Care of the Righteous described by their feeding securely in rich Pastures. See *Psal. xxiii. 1. Is. lxxv. 10.*

Ver. 18. *Wo to them that draw Iniquity with Cords of Vanity, and Sin as it were with a Cart Rope]* Who are industrious in finding out Pretences to confirm themselves and others in their evil Practices, and still add one Sin to another.

Ver. 19. *Who say, Let him make speed and hasten his work that we may see it, &c.]* This is an Objection often in the Mouths of Libertines, that God doth not hasten the fulfilling of his Promises or Threatnings, so as to give them ocular Demonstration of their Certainty. See *Amos v. 18. 2 Pet. iii. 3, 4.*

Ver. 20. *Wo unto them that call Evil Good, and Good Evil]* That endeavour to confound both the Names and the Natures of Virtue and Vice, commend and applaud what is Evil, and disparage and discountenance what is Good.

*Ibid. That put Darkness for Light, and Light for Darkness, that put Bitter for Sweet, and Sweet for Bitter.]* This Reproof of the Prophet supposes, that the Difference between Good and Evil, is as self-



Chapter V. self-evident as the most contrary Qualities which we are informed of by the Report of our Senses: And that the Advantage which Light hath above Darkness doth not shine out with a brighter Evidence, than the Preheminence which Virtue hath above Vice.

Verse 21. Ver. 21. *Wo unto them that are wise in their own Eyes*] Who think themselves too wise to need any Instruction, and therefore despise the Admonitions of God's Prophets.

Verse 23. Ver. 23. *And take away the righteousness of the Righteous from him*] By condemning and punishing him, make him look as if he were guilty.

Verse 24. Ver. 24. *Their Root shall be as rottenness, and their Blossom shall go up as Dust*] They shall be consumed both Root and Branch. The Prophet alludes to the Metaphor insisted on at the Beginning of the Chapter, where he calls the Jews God's Vineyard, and his pleasant Plant.

Verse 25. Ver. 25. *And the Hills did tremble*] The Mountains and the Earth itself are often said to tremble at God's Judgments: See *Jerem. iv. 24. Micah i. 4. Nabum i. 5. Habak. iii. 10. Psal. lxxvii. 18. cxiv. 7.* which Expressions allude to the trembling of Mount Sinai, when God came down upon it, *Exod. xix. 18.* as also to the Thunder which accompanies God's extraordinary Judgments, and makes the Earth tremble. See *Psal. xviii. 7 — 13.* And because these particular Judgments are an Earnest of the General Judgment, when the whole Frame of the World shall be dissolved.

*Ibid. And their Carcasses were torn in the midst of the Streets*] The Preterperfect Tense is here used for the Future, See *ver. 13.* for the Words relate to *Sennacherib's* Invasion, or rather to the *Babylonian*

*Babylonian Captivity*; See the following Verses. He compares those Enemies to Lions, *ver. 29.* and by the same Metaphor he says that they shall tear the *Jews* to pieces, and leave their Carcasses torn in the midst of the publick Ways or Streets. Compare *1 King. xiii. 24.*

*Ver. 26. And he will lift up an Ensign to the Nations from far*] Setting up a Standard is a Signal for Armies to assemble together. See *ch. xviii. 3. Jerem. li. 27.* Thus God will gather together the Nations that live afar off, and assemble them to fight against *Judea*. The Nations here specified are the *Babylonians*, who are in like manner described as coming from a far Country, *ch. xxxix. 3. Jerem. v. 15.* 'Tis true *Babylon* stood upon the River *Euphrates*, which was once the Border of the *Jewish* Kingdom. See *Gen. xv. 19. 1 King. iv. 21.* From whence it may be argued, that the *Babylonians* or *Assyrians* cannot be meant here. But to this it may be replied, That many of their Confederates, who made up great Part of their Army, lived at a farther Distance. Indeed all Foreigners were looked upon by the *Jews* as living a great way off, because they maintained but little Commerce with their Neighbours. So the Queen of *Sheba* is said to have come from the uttermost Parts of the Earth, *Matth. xii. 42.* whereas she came but from *Arabia Felix*. This Threatning may also be extended to the Desolation of *Judea* by the *Romans*. Compare *Deut. xxviii. 49.* and see the Note on *ch. vi. 11.*

*Ibid. And will hiss unto them from the Ends of the Earth*] Will call them by a certain Signal. Compare *ch. vii. 18.* From far, and from the Ends of the Earth, are equivalent Expressions. See *chap.*

Chapter *chap. xliii. 6.* The Meaning of the Phrase is, That the least Whisper of God's Voice shall be heard from one End of the Earth to the other, and shall summon the Nations to the Place appointed.

V.  
Verses 27, 28, 29. *Ver. 27, 28, 29. None shall be weary, or stumble amongst them, &c.]* See a parallel Description of an Hostile Army, *Joel ii. 2, 7, 8, 9, 10.* Where God girds Men with Strength, their Courage and Success is irresistible. See *ch. xlv. 1, 2, 3.*

Verse 27. *Ver. 27. Neither shall the girdle of their Loins be loosed]* A Girdle was a necessary Part of a Soldier's Habit. See *1 Kings ii. 5. xx. 11. 2 Kings iii. 21.* for it fastened his Armour upon him, and made him more nimble, and fit for Action. From thence it is taken to signify Strength and Courage, *Job xxxviii. 3. Isa. xlv. 5.* and to unloose the Loins, is to enfeeble and dispirit, *Dan. v. 6. Isa. xlv. 1.*

*Ibid. Nor the latchet of their Shoes be broken]* They shall be all well-appointed, and as their Courage shall not fail them; so neither shall any Defect in their Habit or Armour retard them, or render them unfit for Action.

Verse 28. *Ver. 28. And their Wheels like a Whirlwind]* That nothing can stop nor resist. Chariots were a principal Instrument of War, and are always mentioned in the ancient Accounts of Battles, as well in Scripture as in Prophane Authors.

Verse 30. *Ver. 30. And if one look unto the Land, behold Darkness and Sorrow, and the light is darkened in the Heavens thereof]* Every thing looks black and dismal. The Scripture expresses great Calamities by the Heavens being darkened, and the Sun, Moon and Stars withdrawing their Light. Compare *ch. viii. 22. xiii. 10. Jer. iv. 23. Ezek. xxxii. 7, 8. Joel ii. 10. Amos viii. 9.*





CHAP. VI.

Chapter  
VI.

The ARGUMENT.

*This Chapter, tho' not the First in Order, gives an Account of Isaiah's Call to the Propbetick Office, (at least of a New Commission given to him) together with a Prediction of the Unsuccessfulness of his Ministry, by reason of the Hardness of the People's Hearts. The like Account we have of Jeremiah's Call, Jerem. i.*

Ver. 1.



*Saw the Lord*] i. e. The Verse 1.

Divine *Shekinah*, or the *Glorie of the Lord*, as St. *John* explains it, *Joh. xii. 42.* who also assures us, that it was the *Logos*, or Second Person of the Blessed Trinity who now appeared, this Vision having a particular Relation to the Times of the Gospel; See *ver. 9, 10.* It was the unanimous Sense of the Ancient Church, that all the Divine Appearances in the Old Testament, were made by the Son of God, by whom all the Affairs of the Church were order'd from the Beginning; See this proved both from the New Testament

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VI.

Testament and the Fathers, by Bishop Bull, *Defens. Fid. Nicen.* Cap. I. Sect. 1. Dr. Allix hath shewed that the Ancient Jews were of the same Opinion, in his *Judgment of the Jewish Church against the Unitarians*; especially ch. 13, 14, 15.

*Ibid.* I saw the Lord sitting upon a Throne] A Description of what the Jews call the Divine *Shekinah*, or a glorious Representation of the Divine Majesty, which was exhibited in a mighty Lustre, or Flame of Light, together with a visible Appearance of Angels as its Attendants. Compare *Exod.* xxiv. 10. *Ezek.* i. 26. *Dan.* vii. 9, 10. *Revel.* iv. 2. The Divine Presence is usually represented in Scripture, as a bright Light, or flaming Fire, breaking out of a Cloud, or thick Darkness; See *Psal.* xviii. 12. I. 3. *Ezek.* i. 5. *Dan.* vii. 10. A lively Image of both, was that Pillar of Cloud and of Fire, which accompanied the *Israelites* in their Journey, *Exod.* xiii. 21. then settled upon the Tabernacle, ch. xl. 38. and afterward filled the Temple; 1 *Kings* viii. 10. This Argument is handled with great Accuracy, by his Grace of Canterbury, in his Learned Treatise of *Idolatry*, ch. XIV.

*Ibid.* and Ver. 2. And his train filled the Temple. Above it stood the Seraphims] God is always represented as attended with a numerous Train of Angels. See *Psal.* lxviii. 17. *Deut.* xxxiii. 2. *Dan.* vii. 10. For this Reason, the *Cherubims* were placed in the Temple, as over-shadowing the Mercy-Seat, to which Posture the next words here allude, *Above it stood the Seraphims*, which might better be translated, *Above him* (i. e. the Lord) *stood the Seraphims*. We read in *Ezekiel*, chap. x. 20. xi. 22. That the *Cherubims* were under the God of Israel, and

and his Glory was over them above; but there God is represented, as carried by them in a triumphal Chariot which the Modern Jews call the *Mercavah*, and the Psalmist expresses by God's riding upon the heavens, Psal. lxviii. 33. and flying upon the wings of the wind, Psal. xviii. 10. The Seraphims are called so from their bright Colour, like that of flaming Fire. See Ezek. i. 13. Psal. civ. 4. There seem to be only two Seraphims represented in this Vision, in Imitation of the two Cherubims over the Ark.

Ver. 2. *With twain he covered his Face*] Out of Verse 2. Reverence toward God, as being unable to bear the Glory of his Majesty. See Exod. iii. 6. 1 Kings xix. 13.

Ibid. *With twain he covered his Feet*] Or lower Parts: The Hebrew expresses the Nakedness or secret Parts by the Feet. See Gen. xlix. 10. Deut. xxviii. 57. Judg. iii. 24. Is. vii. 20. The Expression applied to Angels imports those Imperfections, to which even the Angelical Nature is liable, when compared with the infinite Purity of the divine Majesty. See Job iv. 18. the Stars themselves not being pure in his sight, as the same holy Writer speaks, chap. xxv. 5.

Ibid. *With twain he did fly*] This denotes his Readiness to execute God's Commands.

Ver. 3. *And one cried to another, and said,*] Verse 3. From hence came the Custom of singing Psalms and Hymns alternately, which was used in the Jewish Church. See Ezra iii. 11. and from thence derived into the Christian. Thus many Interpreters understand St. Paul's Words, Eph. v. 19. *speaking to one another in Psalms and Hymns*. The same Custom



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is mentioned by *Pliny*, in his Famous Epistle to *Trajan*, Lib. X. Ep. 97. where he gives an Account of the Christians, and describing their Manner of Worship, saith, that they do *Carmen Christo quasi Deo dicere secum invicem*, They sing by turns an Hymn to Christ as God.

*Ibid.* Holy, Holy, Holy is the LORD of Hosts] God's Holiness, or the superlative Purity of his Nature implies in it all the rest of his Attributes, especially his Justice and Mercy, which are dispensed by the most exact Rules of Rectitude. The Christian Church hath always thought that the Doctrine of the blessed Trinity was implied in this Repetition, which is intimated in several other places of the Old Testament, particularly in that Form of blessing which God commanded the Priests to use in blessing the People, *Numb. vi. 24, 25, 26.* The LORD bless thee, and keep thee: The LORD make his Face to shine upon thee, and be gracious unto thee: The LORD lift up the light of his Countenance upon thee, and give thee peace. Where the Word *Jehovah* is thrice repeated, to denote some great Mystery as the *Jews* themselves acknowledge. The same Doctrine is plainly intimated in this Prophecy, *chap. xlviii. 16.* as shall be shewed in the Notes upon that place. See the Note upon the 8th Verse of this Chapter.

*Ibid.* The whole Earth is full of his glory] Not only this Temple, where there are at present such manifest Indications of a divine Presence; but the whole World carries evident Impressions of God's Majesty. Compare *Rev. iv. 8, 11.*

Verse 4.

Ver. 4. And the Posts of the Door moved at the voice of him that cried] The Doors shook: The very Motion of the Wheels of God's triumphal Chariot

Chariot described by Ezekiel (See Note upon Chapter VI ver. 1.) being compared to the Voice of the Almighty, for its Greatness and Terribleness, Ezek. i. 24.

x. 3. *And the house was filled with smoke*]. Or a

thick Cloud; the Sign of God's Presence, which filled the Temple upon extraordinary Occasions: See 1 King viii. 10. Rev. xv. 8.

Ver. 5. *Then said I, Wo is me, for I am undone*] Verse 5- God himself says, That no man can see his Face and live, Exod. xxxiii. 20. i. e. unless his Life be preserved by a peculiar Favour. This made Men afraid of approaching the divine Presence. See Deut. v. 24. Judg. xiii. 22. especially when they reflected upon their Sins, which made them unworthy to appear in the Presence of God. See Luk. v. 8.

Ibid. *For I am a man of unclean Lips, and I dwell in the midst of a people of unclean Lips.*] Isaiah was terrified at this Vision, and withal sensible that God appeared to him, in order to send him upon some Message to the People, to which End he had formerly appeared to Moses, Exod. iii. 2. as he did afterward to Ezekiel, chap. i. 4. In these Words therefore he deprecates the undertaking of the Prophetic Office, as one who had no extraordinary Talent in speaking, especially to a People that were not at all disposed to hearken to God's Commands. Compare this Place with Exod. vi. 12. What the Prophet here calls *unclean* or *unsanctified*, Moses there styles *uncircumcised Lips*, where he excuses himself from the like Employment both from his own Incapacity, and from the cold Reception he was like to meet with among the *Israelites*.

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VI.

Verse 6.

Ver. 6. *Then flew one of the Seraphims unto me, having a live Coal in his Hand* ] Signifying thereby the Gift of Utterance, represented by fiery Tongues, *AEs ii. 3.* and the Efficacy of God's Word uttered by the Prophets, compared elsewhere to Fire; *Jerem. v. 14. xxiii. 29.* The Use of Fire likewise is to cleanse and purifie: See the following Verse.

Verse 7.

Verse 8.

*Ibid. Which he had taken with the Tongues from off the Altar* ] The Altar of Burnt Offerings placed near the Porch of the Temple, where the Vision appeared.

Ver. 7. *And he laid it upon my Mouth* ] To signify that all the Gifts and Graces that purifie the Mind, and enable us for the Discharge of any particular Function, come from God. Compare *Jerem. i. 9.*

Ver. 8. *Also I heard the Voice of the Lord saying, whom shall I send?* ] God asks this Question, not as if he were not resolved whom to send, but that *Isaiah* might voluntarily offer his own Service. So God is elsewhere introduced as asking Questions, not to inform himself, but to condemn, or justifie Men out of their own Mouths. See *Gen. iii. 9, 10.*

*Ibid. Who will go for us?* ] So God speaks in the plural Number, *Gen. i. 26.* which is justly thought to imply a Plurality of Divine Persons. For it cannot be said with any Probability, That God is described in *Genesis*, as advising with, or communicating his Purposes to the Angels, which is the Fancy of the *Rabbins*, because the History of the Creation takes no Notice of Angels, and consequently there is no Ground for Interpreting any Text in the first Chapter of *Genesis* with relation to them.

Ibid.



*Ibid.* Then said I, *here am I, send me* ] Since the Divine Assistance communicated to the Prophet, *ver. 6.* he expresses a Willingness to undertake that Office, which before he was averse to. Compare *Acts xxvi. 19.*

*Ver. 9.* Go and tell this People, *hear ye indeed, but understand not.* ] The Imperative is put for the Future ; See Note on *ch. ii. 9.* and so the Septuagint here understand it. This Threatning is denounced for their former Contempt of God's Messages. Compare *Matt. xiii. 12, &c.*

*Ver. 10.* Make the Heart of this People fat, &c. ] *Verse 10* The Prophets are said to do things when they declare God's Purpose of doing them. In this Sense, *Jeremy* was appointed by God, to root out and destroy, to build and to plant ; *Jer. i. 10. i. e.* to declare God's Purpose in these Matters. In like manner *Ezekiel* says, *he was sent to destroy the City, ch. xliii. 3. i. e.* to prophecy the Destruction of it. So here *Isaiah* is said to harden the people's Hearts, and to blind their Eyes, *i. e.* to declare this to be the Event of his Preaching ; which Prophecy should be more signally accomplished, when the Jews should reject the Preaching, both of *Christ* and his Apostles.

*Ibid.* Make the Heart of this People fat ] This *St. John* expresses by *hardening their Heart, Job. xii. 40.* So that it becomes Insensible. Compare *Psal. cxix. 70.* God is said to harden Men's Hearts by those very Means of Grace, which are in themselves proper to produce a quite contrary Effect ; but withal he foresees, that meeting with a perverse and refractory Temper, they will in the Event make them more obdurate,

Chapter VI. obdurate, and he is resolved; for great and wise Reasons, not to hinder it.

*Ibid. And he healed ] That is, and their Sins be forgiven them, as St. Mark explains it, Mark iv. 12. So the Word Heal is taken, 2 Chron. xxx. 20. Isaiah lvii. 19.*

Verse 11. Ver. 11. *Then said I, Lord how long? And he answered, untill the Cities be wasted without Inhabitant ]* The Prophet asks, how long shall this Blindness or Obstinacy, and the Punishments which it will bring upon this People, continue? To which Question God returns an Answer to this Effect, There is no Hope of Reformation; the People will be irreclaimable, and God will continue his Judgments, till at last they end in a final Desolation; their Country will be laid waste, and the Inhabitants carried away Captive to *Babylon*. And the same Incredulity under the Gospel, will have the same, or worse Effects; for the Romans shall take away both their place and Nation.

We may reasonably suppose, that this, and many other Prophecies, have a double Aspect; that they immediately regard the Age wherein the Prophet lived, but have a further Prospect to the Times of the *Messias*. For the Circumstances of one Age may be exactly parallel to those of another, and God, that comprehends all Things at one single View, can adapt the same Prophecy to answer the Event in both Cases. This Subject is more largely handled in the *Preface*.

Verse 12. Ver. 12. *And the LORD have removed Men far away, and there be a great forsaking in the midst of the Land ]* The Inhabitants of the Land by God's just Judgment, shall be carried Captive into a far Country;

Country; See Note on *ch. v. 26.* So that the Cities and populous Places shall become desolate, and the Palaces of great Men forsaken. Compare *chap. xxxii. 14.*

Ver. 13. *But yet in it shall be a Tenth, and it shall return and be eaten, &c.* ] The Hebrew may be translated thus, which makes the Sense run plainer; *But yet in it shall be left a Tenth, after it is [or altho' it is] again eaten, or devoured:* The Verb *Sbûb* which is translated here, *Return*, is often used *Adverbially*, and is translated to that Sense by our Interpreters, *Psal. lxxi. 20 Thou shalt quicken me again*, where our Old Translation reads more to the Letter of the Hebrew, *Thou didst turn and refresh me.* Thus the Word is used, *Eccles. iv. 1. and ix. 11. I returned and considered, i. e. I considered again:* And so, I conceive, it should be translated here; for the Sense of the Verse is plainly this, That altho' God suffers the *Jews* to be devoured by repeated Judgments; first carried Captive by the *Babylonians*, and afterward utterly destroyed by the *Romans*; (See Note on *ver. 11.*) yet still he will preserve a Remnant, See *chap. i. 9.* called here a *tenth Part*, which holy Seed shall be a Seminary to preserve the Nation to after-times: Just as when a Tree is stripped of its Leaves, and looks as if it were dead in Winter, yet the Root and Sap of it remains, from whence arises a New Succession of Branches and Leaves in the Spring. According to this Interpretation, the Words contain in them a Promise, That God will never utterly reject the whole Nation of the *Jews*, how severely soever he deals with them: Which Promise is more explicitly



Chapter VI. citly mentioned, *Jerem. xxxi. 36, 37.* compared with *Romans xi. 1, 2, 16, 29.* The Holy

*Seed* is called here a *Tenth*, perhaps in Allusion to the Tythe under the Law, which was set apart from the rest, and consecrated to God's Service.





**C H A P. VII.**

Chapter  
VII.

**The ARGUMENT.**

The Royal Family of Judah were under great Apprehensions, that the Invasion of Rezin and Pekah might put an End to that Kingdom: To comfort them, the Prophet assures them that their Family should not be extinct, but the Messiah in due time should arise out of it: And that those two Kings and their Kingdoms should in a short time be destroyed. But afterwards he foretells other grievous Calamities that should befall Judæa by the Invasion of Sennacherib.

Ver. 1.



Rezin King of Syria went up Verse 1.

toward Jerusalem to war against it, but could not prevail against it: But yet he carried away many Captives out of Judæa, slew many of the People, and restored Elah to his own Dominions: See 2 Kings xvi. 5, 6. 2 Chron. xxviii. 5.

Ver. 2. It was told the House of David saying, Verse 2.  
Syria is Confederate with Ephraim] The whole  
Royal Family was much concerned at this News,

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VII.

because it threatned the Destruction of their Govern-  
ment : And therefore the Promise mentioned *ver. 13.*  
is made to them. *Ephraim* is commonly taken in  
the Prophets for the whole Kingdom of *Israel*, that  
being the Chief of the ten Tribes : See *ver. 17.* of this  
Chapter, and *ch. ix. 9. xi. 13. xvii. 3. xxviii. 1.*  
and many Instances in the Prophet *Hosea*, particu-  
larly *ch. v. 3, 5, &c.*

*Ibid. His Heart was moved* — [as the Trees of  
the Wood are moved with the Wind] The Rela-  
tive [*His*] in the Original relates to the Word  
[*House*], the whole Royal Family of *Judah* being  
spoken of as one Person.

## Verse 3.

*Ver. 3. Go forth now to meet Abaz, thou and  
Shear-jashub thy Son* This Son and *Maher-shalal-  
hash-baz*, mentioned *ch. viii. 3.* are the Children  
whom God gave *Isaiah* for Signs, *ibid. ver. 18.* See  
more of this Matter in the Notes upon *ch. viii. 3.*  
*Shear-jashub* signifies a Remnant shall return : The  
Name probably alludes to the Promise made by the  
Prophet, of the People's Return from the Captivity,  
*ch. vi. 13.* and imports that God will never wholly cut  
off his People, but will still leave a Remnant, to  
whom he will make good the Promises he gave to  
their Fathers : See *ch. i. 9. vi. 13. x. 21. Rom. xi.*  
*29.* Names are often imposed as Signs or Tokens  
of Things future, See *Hos. i. 4, 6, 9. Job. i. 42.*

*Ibid. At the End of the Conduit of the Upper  
Pool* There were two Pools or Lakes which sup-  
plied *Jerusalem* with Water ; the Upper Pool men-  
tioned here, and *ch. xxxvi. 2.* and called *Gibon*,  
*2 Chron. xxxii. 30.* and the Lower Pool, concerning  
which, See *chap. xxii. 9.*

*Ibid.*



Ibid. In the Highway of the Fullers Field] Where the Fullers laid out their Clothes a-drying, after they had washed them. Chapter VII.

Ver. 4. Take heed, and be quiet] An Exhortation like that of Moses to the Israelites, Exod. xiv. 13, 14. Fear ye not, stand still and see the Salvation of the Lord, &c. Verse 4.

Ibid. Fear not, neither be faint-hearted, for the two Tails of these smoking Fire-brands] which are so far from being able to consume any thing else, that they are almost consumed themselves.

Ver. 6. Let us make a Breach therein for us, &c.] Verse 6. Let us divide the Kingdom, and tear it in pieces by making a Party there for ourselves, and setting up a King or Vice-Roy that shall act by our Authority.

Ver. 8. The Head of Syria is Damascus, and the Head of Damascus is Rezin] i. e. The Kingdom of Syria shall not extend itself beyond its ancient Bounds. Damascus shall be the Metropolis only of Syria, and Rezin shall have no other Royal City under his Government besides Damascus. Verse 8.

Ibid. And within threescore and five Years shall Ephraim be broken, that it be not a People] Archbishop Usher hath given the clearest Explication of this difficult Verse, in his *Annals of the old Testament*, ad A. M. 3327. where he explains it, not of the first Captivity of the Ten Tribes by Salmanser, but of their final Deportation by Esar-baddon, who totally dispeopled the Land, and brought new Inhabitants from Babylon, Cuthah, and other Cities of the Assyrians, to Inhabit the Cities of Israel: See Ezra iv. 1. compared with 2 King. xvii. 24. And then Ephraim or Israel wholly ceased from being a People. This last Captivity that learned Prelate places

Chapter VII. places in the 32d Year of *Manasse's* Reign, which is just lxx. Years from the Beginning of *Abaz's* Reign.

*Cappellus* and *Grotius* correct the Text here, and read *Sheb* instead of *Spiffim*, Six for Sixty, and so make the Two Numbers amount but to Eleven Years, which they suppose to be the space between the Date of this Prophecy, and the Captivity of the Ten Tribes. I had not thought this Criticism worth taking Notice of, but that *Mr. White* mentions it with Approbation. But I believe he can hardly find a like Instance of any Number bigger than a Decimal, broke into such an unusual Partition. Besides, all the present Copies of the *Hebrew* Text, and the ancient Versions justify the received Reading. And to alter the Original without either Authority or Necessity, is a Presumption not to be allowed in criticizing upon Profane Authors, much less upon Sacred ones. It may be further observed, that this Criticism, if it were allowed, doth not solve the Difficulty; for 'tis two and twenty Years from the Date of this Prophecy, to the Captivity of the Ten Tribes by *Salmaneser*. Inasmuch as *Rezin* and *Pekah* invaded *Judea* at the Beginning of *Abaz's* Reign, as appears by comparing 2 *Kings* xv. 37. with *Isa.* xvi. 5. Now *Abaz* reigned sixteen Years, and after him *Hezekiah* six Years before that Captivity. The Occasion of *Grotius's* his Mistake appears in his Notes upon this Place; viz. That he did not allow for the *Interregnum*, which all Judicious Chronologers place between the End of *Pekah's* Reign, and the Beginning of *Hoshea's*, which is plainly inferred by comparing the Times of the Kings of *Israel* and *Judah* together.

Ver. 9.

Ver. 9. *And the Head of Ephraim is Samaria, Chapter VII. and the Head of Samaria is Remaliab's Son*] The same sort of Expression with that of Verse 8. Or else it may be thus translated, *the Head of Ephraim which is Samaria, and the Head of Samaria which is Remaliab's Son*, [shall be broken;] the Verb being supplied from the foregoing Verse.

Ver. 11. *Ask thee a Sign of the LORD thy God*] A Sign is a Miracle wrought for the Confirmation of some Message or Promise delivered from God: See *Exod. iv. 8. Jud. vi. 17. Is. xxxviii. 22.* this was usually wrought presently, but sometimes a Thing future, where the Event is remarkable, is proposed for a Sign, as here. See likewise *Exod. iii. 12. 1 Sam. ii. 34. Jer. xliii. 9, 10.*

*Ibid. Ask it either in the depth or in the height above.*] Either in Heaven or in Earth. The Jews were very fond of Signs from Heaven, as if they were more convincing than any other sort of Miracle. See *Matth. xvi. 1.*

Ver. 12. *But Abaz said, I will not ask, neither will I tempt the LORD.*] To tempt the Lord, is to mistrust his Providence, or expect he should give some Extraordinary Instance of it to confirm our Belief. See *Deut. vi. 16. Matth. iv. 7.* but these words of *Abaz*, altho' they have a Shew of Piety, do yet really proceed from Despair and Unbelief, as appears by the Prophet's Answer, Verse 13.

Ver. 13. *Hear ye now O house of David*] The Prophet does not apply himself any further to *Abaz*, as a Person who would not regard what he said, but directs his Discourse to the House of *David*, or the Royal Family, to comfort them under their desponding Apprehensions; (See Verse 2.) and assures



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Verse 14.

assures them that God's Promises to the Family of David should never fail; but have their eminent Completion in the *Messias*, whose Birth he foretells in the following Words,

*Ibid.* *Is it a small thing for you to weary men; but will ye weary my God also?* You may reckon it a slight and inconsiderable Fault, to despise God's Prophets, but surely you must needs think it an heinous Offence to treat God Almighty after this Fashion. Men are elsewhere said to *weary God with their Sins*, Isa. xliii. 24. Malach. ii. 17. when they tire out his Patience; just as they are said to *Vex and Grieve his Holy Spirit*, chap. lxiii. 10. Eph. iv. 30. when they turn a deaf Ear to all his Admonitions.

Verse 14.

Ver. 14. *Therefore the Lord himself shall give you a Sign*. He shall give it unask'd, and such a Sign as could not enter into your Thoughts to desire. This shews that the promised Sign was an extraordinary Miracle, the immediate Work of God, such as the Son of a Virgin is, which therefore must be the genuine Sense of the following Words,

*Ibid.* *Behold a Virgin shall conceive, and bear a Son*. Christ is called *the Seed of the Woman*, by way of Distinction, Gen. iii. 14. as not to be born in the ordinary Way of Generation. The Hebrew Word *Almah*, most properly signifies a Virgin, and so it is translated here by all the Ancient Interpreters; and is never once used in the Scripture in any other Sense, as several Learned Men have proved against the Pretensions of the Modern *Jews*. See particularly *Bishop Kidder's Demonstration of the Messias*, Part II. chap. 5. The primary Signification of the Word *Almah* is *Hid*, or *Concealed*; from whence it

it is taken to signify a Virgin, because of the Custom in the Eastern Countries to keep their Virgins concealed from the View of Men, never suffering them to stir out of the Women's Apartment.

Ibid. *And shall call his Name Immanuel.* This is spoken of the Mother, who usually gave the Name to the Child. See Gen. iv. 1. xvi. 11. xxix. 32. xxx. 6. 8. To be called is the same in Scripture Phylis is to Be; Name being often put for Thing in the Hebrew Dialect. To this Sense the Word Dabar is often used in the Old-Testament, and Luk. i. 38. the Original reads, *with God no Word shall be impossible, i. e. no Thing.* So it is said of Christ, chap. ix. 6. *this Name shall be called Wonderful, i. e. He shall be a Wonderful Person* and chap. i. 26. *Jerusalem shall be called a City of Righteousness, i. e. Her Manners shall answer that Title.* Thus we are to understand the Messiah's being called *Immanuel*, i. e. being really what that Name imports; i. e. God with us, being both truly and properly God, and called so, chap. ix. 6. and also living or dwelling with us, Men. In the same Sense we are to understand that Prophecy of Christ, Jerem. xxiii. 6. *This is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.* Several other Texts of the Old Testament speak of the Messiah as God. See Gen. xxxv. 11. xlviii. 16. Hos. i. 7. Zech. ii. 10. 11. Malach. iii. 1. and many more. Ver. 15. 16. *Butter and Honey shall he eat, that he may know how to refuse the Evil, and choose the Good; for before the Child shall know to refuse the Evil and choose the Good, the Land that thou abhorrest, shall be forsaken of both her Kings.* Accord-

Ver. 15, 16.

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ing to the Judgment of several Interpreters, these two Verses are a plain Proof, that this Prophecy, tho' in its true and natural Sense it can be fulfilled in none but the *Messiah*, yet had an immediate Aspect upon some particular Event that should quickly happen; *viz.* That within the Time that one who is now a Virgin could marry, and bring forth a Son, and that Son come to Years of Discretion, the two Kings of *Samaria* and *Damascus* should be destroy'd. *Huetius* embraces this Sense, *Dem. Evang. Prop. IX. cap. 9.*

It may indeed justly be wonder'd, that any Part of this Illustrious Prophecy concerning Christ, should be supposed applicable to any other Person or Event. But to this it may be answer'd, That as all the Mercies promised to the *Jews*, were Figures or Earnests of the Times of the *Messiah*, in whom all the Promises of God were verified, (See 2 *Cor. i. 20.*) So the Prophets, in foretelling Temporal Mercies, are sometimes carried beyond themselves and their Subject, if I may so express it, to foretell the Blessings of the Gospel, and after this extraordinary Rapture, they return to the Subject which was the immediate Occasion of their Prophecy. See the Note upon *Is. x. 20.*

But other Learned Men, particularly Arch-Bishop *Usher*, in his *Annals*, ad *A. M. 3262*, suppose this Prophecy to be applicable to none but Christ; accordingly that Learned Prelate explains the 15th and 16th Verses to this Sense, *Butter and Honey shall be eat*, i.e. Christ shall take upon him the Infirmities of Child-hood, and shall be fed with the common Nourishment, given to Children in those Countries, which was *Milk*, or *Butter* and *Honey*. Then he supposes



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supposes the Prophet to point to his Son *Shear-jashub*, whom he took along with him; See *ver. 3.* and to tell *Abaz* for his present Comfort, that before that Child should come to discern Good from Evil, the Land of *Israel* and its two Confederate Kings should be destroyed by the King of *Affyria*. To confirm this Exposition, it may be observed, that *Isaiab* mentions but two of his own Children, *Shear-jashub*, here, *ver. 3.* and *Mabsebal* *bash-baz*, *ch. viii. 3.* and never calls *Immanuel* his Son; from whence we may justly conclude, that he was a distinct Person from them both.

*Var. 15. Butter and Honey shall be eat.* If we suppose these Words applicable to any Person that was to be born quickly after the uttering this Prophecy, the Sense of them will be, That altho' the Invasion of the Land, and the Siege of *Jerusalem* did threaten them with Famine, and altho' under such publick Calamities, there might be no Encouragement to plow and sow; yet there should not want Plenty of other Provisions, particularly of Butter and Honey; See *ver. 22.* such as were the common Nourishment of Children, by the Custom of those Countries; See that Custom more at large explained, in *Casseri's*, and *Nossius* his Notes upon the Epistle of *Barnabas*, N<sup>o</sup> 61.

Verse 15.

*Ibid. That he may know to refuse the Evil and choose the Good.* The Sense is better expressed, if we translate it, *Till he know to refuse the Evil and choose the Good*; So the Particle *Le* is used, *Levit. xxiv. 12.* where our English reads thus, *They put him in ward, that the mind of the Lord might be shewed to them*: But the Sense is plainly thus; *Till the Mind of the Lord was, or might be shewed to them.*

Chapter VII. *them.* To the same sense it should be translated, *Job xxxviii. 13. Till it take hold of the Ends of the Earth.*

Verse 16. *Ver. 16. The Land which thou abhorrest, shall be forsaken of both her Kings.]* The two Confederate Kings of Samaria and Damascus, who now join their Forces together in the Land of Israel, *ver. 1. shall be cut off by the King of Assyria; See ch. viii. 4. and 2 King. xv. 29. xvi. 9.* Some render the Words thus, *The Land shall be desolate, or forsaken, of whose two Kings thou art afraid, or, whose two Kings thou abhorrest:* The Verb *Katz*, signifies first to dread, and then to hate and abhor. See *Exod. ii. 12. Num. xxii. 3.*

Verse 17. *Ver. 17. The LORD shall bring upon thee 40 days that have not come from the day that Ephraim departed from Judah, even the King of Assyria.]* The God promised *Abaz* and his People a Deliverance, from the Practices of *Rezin* and *Pekah*, yet their Sins would provoke him to send a more terrible Enemy against them, viz. *Sennacherib* King of Assyria, who should come up against all the fenced Cities of Judah, and take them, *2 Kings xviii. 19.* and threaten Jerusalem itself. This would be such a terrible Judgment, as had not been felt since the Division of the two Kingdoms, *Israel* and *Judah*, and is the Subject of several succeeding Prophecies in this Book.

Verse 18. *Ver. 18. The Lord shall hiss.] See Note on chap. v. 26.* *Ibid. For the Fly that is in the uttermost Parts of the Rivers of Egypt, and for the Bee that is in the Land of Assyria.]* Armies are often compared to Flies, Bees, and other Insects; See *Deut. i. 44. Judg. vi. 5. Joel ii. 4, 20, 25. Psal. cxviii. 12. Nahum. iii. 17. Revel.*

Revel. ix. 7. both for their Numbers, and for the Destruction which they make; See *Exod. viii. 24.* and *Huësius Quest. Ainet. lib. II. cap. 12.* *Affria* and *Egypt* are often joined together as the two great Oppressors of God's People; See *ch. xix. 23. xxvii. 13. Zech. x. 10.* Arch-bishop *Usher ad A. M. 3294.* supposes that the Conquest of *Egypt* by the King of *Affria*, foretold in the *xxix* Chapter of this Prophecy, happened before the Siege of *Jerusalem* by *Sennacherib*, and that a great many *Egyptians* were his Auxiliaries in that Expedition.

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Ver. 19. And they shall come, and rest all of them in the desolate Vallies, and in the boles of the Rocks.] He pursues the same Metaphor, and represents this foreign Army as so many Flies that lie in shoals in lower Grounds; and as Bees, whose custom it is to get into Rocks. See *Deut. xxxii. 13. Psal. lxxxii. 17.* implying that no Place should be free from them; and even the strongest and best fortified Cities (compared sometimes to Rocks. See *Numb. xxiv. 21.*) should be no Security against them.

Verse 19.

Ver. 20. In the same day shall the LORD shave with a Razor that is hired, namely by them beyond the River, by the King of *Affria*.] Because shaving the Head was used in Mourning. See *Levit. xxi. 5.* from thence it is Metaphorically used for a great Calamity. See *Ezek. v. 1.* And the Invasion of an Army is particularly resembled by it here, because that leaves a Countrey bare, and strips off all its Ornaments, among which the Hair hath a principal Place. The *Affrian* is called an *Hired Razor*, because God often rewards those whom he makes Instruments of his Vengeance upon Sinners, which is expressed by giving them their Hire. See *Ezek. xxix.*

Verse 20.



Chapter 18, 19. 2 Kings x. 18. And as Abaz hired the King of Assyria to assist him, See 2 King. xvi. 7, 8. 2 Chron. xxviii. 21. So the Prophet says, God will hire the King of the same Country to destroy Judah, as Tilgath Pilneser did, whom Abaz had hired. See *ibid.* ver. 20. By the River is meant Euphrates. See Note on ch. xi. 16.

*Ibid.* The Head and the Hair of the Feet, it shall also consume the Beard] i. e. All Ranks and Conditions, both High and Low. In what Sense the Feet are here understood, See Note on ch. vi. 2.

Ver. 21, 22. Ver. 21, 22. And it shall come to pass in that day, that a Man shall nourish a young Cow and two Sheep. And it shall come to pass, that for the abundance of Milk that they shall give, he shall eat Butter] The Enemies should make such a Destruction both of Man and Beast, that there should want Hands and Cattle to till the Ground, so that the whole Land should of itself turn to Pasture. And those few Inhabitants that should be left, should have neither Flocks nor Herds to feed in those waste Places, the utmost of their Stock should be a Cow and two Sheep, which should give Abundance of Milk by reason of the Plenty of Grass, and Want of Cattle to eat it: Whereupon Milk and Butter should be the chief Part of the People's Sustainance. Compare ch. xxxvii. 30. Where 'tis said, Ye shall eat this Tear, meaning the Tear of Sennacherib's Invasion, such as groweth of itself, without Plowing or Sowing, as appears by the following Words there.

*Ibid.* For Butter and Honey shall every one eat that is left in the Land] He means wild Honey, which is found in the Woods: See Matth. iii. 4.

Ver. 23. Every place where there were a thousand Vines at a thousand Silverlings, shall be for Briars and Thorns.] The choicest Vineyards, which in Times of Peace would be for a thousand Shocks a Year, shall be despoiled, to be over-run with Briars and Thorns, there being no Encouragement for any Improvements, which Men expected every Day should be destroyed by the Enemy.

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Verse 23.

Ver. 24. With arrows and with bows shall Men come thither] - For Hunting wild Beasts, See Gen. xxvii. 3. or else to defend themselves against them.

Verse 24.

Ver. 25. And on all hills that shall be digged with the Mattock, there shall not come thither the fear of Briars and Thorns, but it shall be for the sending forth of Oxen, and for the treading of lesser Cattle.] The Hebrew may be thus translated, which makes the Sense run easie: And all the Hills that are (or used to be) digged with a Mattock, that the Fear of Briars and Thorns may not come there, [i. e. to clear them from Briars and Thorns; See the Margin ab. xxvii. 9.] Shall be for the sending forth of Oxen, &c. All those Hills that used to be carefully cleared and turned to Vineyards, which were formerly planted upon Hills, (See ch. v. 1. Psal. lxxxii.) shall now be waste, and be only fit for Cattle to graze in; Ground which naturally turns to Pasture, therefore these and the like Expressions signify great Desolations and Destructions both of Man and Beast. Compare ab. xvii. 20. xxvii. 10. xxxii. 14.

Verse 25.



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CHAP. VIII.

THE ARGUMENT.

*The Prophet renews the Promises made to Ahaz in the former Chapter, which are to receive their utmost Completion in the Messiah; and he foretells the Rejecting of the Jews for not believing on him.*

Verse 1. Ver. 1.

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Moreover the LORD said unto me, Take thee a great Roll, and write in it with a Man's Pen. When the Prophets are commanded to write any thing, it signifies first the Certainty of the Thing spoken of, and then the Importance of it, that the Memory of it ought to be transmitted to Posterity; See *cb. xxx. 8. Dan. x. 21. Habak. ii. 2.* The Prophet is commanded to take a *great Roll*, either because the Words were to be writ in Capital Letters, *that he that runs may read them*; or else because it was to contain all that Part of *Isaiab's* Prophecy, which concerns this Subject, comprehending the foregoing Chapter and the following one. By a *Man's*



*Man's Pen*, is meant such a Pen, and such Characters, as are in ordinary Use among Men. So the *Number of a Man*, Revel. xiii. 18. and the *Measure of a Man*, Revel. xxi. 17. are such as are commonly used among Men.

Ibid. Concerning *Maber-shalal-bash-baz* ] The Word signifies to run swiftly to the Spoil, and make haste to the Prey; and denotes the speedy Destruction of the Confederate Kings of Samaria and Damascus; See ver. 4.

Ver. 2. And I took unto me faithful Witnesses to record ] There were always Witnesses to the Matrimonial Contract, See Selden's *Uxor Hebraica*, Lib. I. c. 2. The same Custom is mentioned, Tobit vii. 14. (or the 16th Verse, as 'tis reckoned in some Editions) according to the Hebrew Copy published by Fagius, which reads the Verse thus, *Then he called Witnesses, and gave her in Marriage in their Presence, who signed and sealed the Deed which contained the Particulars of the Dowry which she was to have.*

This Circumstance signifies the Prophet's Contracting himself to a Woman, called the Prophetess, ver. 3. For there is no Necessity that the Child here mentioned, should be born of the same Woman that was Mother to *Shear-jashub*, (spoken of ch. vii. 3. the contrary is rather here intimated; nor was it against the Law of Moses for a Man to take another Wife, tho' the former were supposed to be still living. Accordingly *Hosea* is commanded to marry two different Women, for a Sign to the Jews, *Hos. i. 2.* and *iii. 2.* a Place which very much resembles this, See the Note upon the following Verse.

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Ver. 3. *I went unto the Prophetess*] Or, *I approached unto her*, as the Word is translated, *Levit. xviii. 6.* She might perhaps have the Gift of Prophecy, as several other Women had: See *Judg. iv. 4.* *2 Kings xxii. 14.* or she might be called so, as being the Wife of a Prophet.

*Ibid. And she conceived and bare a Son.*] This was *Isaiab's* second Son, that was given him for a Sign of the Times: See Verse 18. The Prophets foretold things by Actions as well as by Words: So *Hosea* was commanded to take a Wife of Whoredoms, and have Children by her, *Hos. i. 2.* to signify the Jews going a whoring after other Gods, and being thereupon rejected by the true God. But whether these and such like figurative Representations were really performed, or not, is a great Dispute among Learned Men, for the Resolution of which Question, I shall refer the Reader to the Learned Dr. *Pocock's* Commentary upon the forementioned Place of *Hosea*, where this Question is largely handled.

## Verse 4.

Ver. 4. *For before the Child shall have knowledge to cry, My Father and my Mother, the riches of Damascus and the Spoil of Samaria shall be taken away before the King of Assyria.*] In the vii. chap. it was prophesied that the Destruction of *Samaria* and *Damascus* should come to pass before the Child there spoken of should come to Years of Discretion, *ver. 16.* which Words were there explained of the Elder Son *Shear-jashub*: Now the Time drew nearer, and it is here said that the Event should be fulfilled before this younger Child should be able to speak plain: See the Completion of this Prophecy recorded, *2 Kings xv. 29. xvi. 9.*

Ver.

Ver. 6. Forasmuch as this People refuse the Waters of Siloah which run softly, and rejoice in Rezin and Remaliab's Son.] It is probable many of the Jews might be secret Friends to the two Confederate Kings, as thinking them an Overmatch for the Kingdom of Judah, and so were resolved to be of the strongest Side. Siloah was a small River that ran thro' Jerusalem, (See Nehem. iii. 15. Job. ix. 7.) and denotes the small Strength and Forces of the King of Judah, that did bear no greater a Proportion to the Power of the Assyrian Monarch, than a small Brook does to the mighty River Euphrates.

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Verse 6.

Ver. 7. Now therefore, behold the Lord bringeth up upon them the Waters of the River, strong and many, even the King of Assyria and all his Glory.] 'Tis usual to resemble Multitudes to great Waters; See Revel. xvii. 1, 15. Psal. cxliv. 7. Especially an Army is fitly represented by the inundation of a rapid River, which carries all before it, and leaves the Ground waste and desolate: Compare chap. xvii. 12, 13. Dan. ix. 26. xi. 10, 22. where the same Expressions are to be found which are used in this and the next Verse.

Verse 7.

Ver. 8. He shall reach even to the Neck] The Prophet persists in the same Metaphor, the Words importing the Danger which threatened the Jews, by reason of this invasion, as a Person is in great Danger of being drowned when the Water comes up to his Neck. See chap. xxx. 28.

Verse 8.

Ibid. And the stretching out of his Wings shall fill the breadth of thy land, O Immanuel.] i. e. His Army or his Camp shall fill thy Land, as the Septuagint very well expresses the Sense. So the Wing of Abominations, as some render the Original, Dan.



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VIII.

ix. 27. is by many Interpreters translated *the Abominable Army*, which Translation is confirmed by the Authority of St. *Luke*, chap. xxi. 20. compared with *Matth.* xxiv. 15. I observed before, that the Prophet never calls *Immanuel* his Son, and here he speaks of him as a distinct Person from both the Children above mentioned, and in such a Style as befits none but him that was to be in an eminent Manner the Son of *David*, and King of *Israel*.

## Verse 9.

Ver. 9. *Associate yourselves O ye People, and ye shall be broken in Pieces*] The Prophet returns to the Subject spoken of, ver. 6. and insults over the Confederacy of *Syria* and *Israel* against *Judah*, foretelling them that all their United Endeavours shall prove abortive, because, saith he, God is with us, the Import of the Word *Immanuel*: See *Matth.* i. 23. He will certainly make good his Promises to the Family of *David*, which will be eminently fulfilled in raising up Christ to sit on his Throne, whose Kingdom shall have no End.

*Ibid.* Give ear all ye of Far Countries] This Expression seems to favour that Interpretation, which expounds the foregoing Words of the *Assyrians* and their Associates: See the Note upon chap. v. 26. but the most distant Times and Countries may be fitly said to be concerned in the Admonition here given, the Import of which is, that God will preserve his Church, and advance the Kingdom of the *Messias*, by such Measures as he in his Infinite Wisdom shall think most proper, in spite of all the United Endeavours of Men to the contrary. This is a Truth often insisted upon in the Scriptures, and is the Subject of the *second Psalm* in particular.

*Ibid.*

Ibid. *Gird your selves*] See Note on *ch. v. 27.*  
Ibid. *And ye shall be broken in pieces*] Ye shall be  
discomfited, and all your Designs blasted. Compare  
*Dan. viii. 25.*

Ver. 10. *Speak the Word and it shall not stand*] Verse 10.  
Whatever Decrees you resolve upon, whatever Com-  
mands ye give out, in order to their being put in  
Execution, shall come to nought.

Ver. 11. *For the LORD spake thus to me with a* Verse 11.  
*strong Hand*] The Spirit of Prophecy is expressed by  
*the Hand of the Lord being upon the Prophet*; See  
*2 King. iii. 15. Ezek. iii. 14. viii. 1.* Accordingly  
here the Words imply, that the Prophet felt an ex-  
traordinary Impulse to deliver this Message, as from  
God, and containing a Doctrine of great Importance;  
See *ver. 13.* Who likewise inspired him with Cou-  
rage and Presence of Mind to discharge his Duty in  
this particular.

Ver. 12. *Say ye not, a Confederacy to all them,* Verse 12.  
*to whom this People shall say, A Confederacy*] Or  
rather, *In all things wherein this People shall say, &c.*  
Many of the Jews were secret Friends to Rezin and  
Pekab, and this Circumstance much encreased the  
Fears of that Invasion, because it was given out,  
that they had a strong Party among the People of  
*Judea*: So that it seemed impossible to contend  
against such an Enemy. The Prophet is commanded  
to arm those that heard him against these Fears, and  
exhorts them not to join with the popular Cry in  
this Matter.

Ver. 13. *Sanctifie the LORD of Hosts himself, and* Verse 13.  
*let him be your Fear, and let him be your Dread*] *Sanctifie the Lord God in your Hearts,* as St. Peter  
expresseth the Sense, *1 Pet. iii. 15.* God is the proper  
Object

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Object of our Fear; See *Psal. lxxvi. 7. Luk. xii. 4. 5.* Men ought therefore to possess their Minds with an awful Sense of his Power, Justice, and Faithfulness, and this will preserve them steady in their Trust and Dependence upon him under the worst Circumstances: This is a Lesson of great Importance, and necessary for our Conduct at all times.

Verse 14. Ver. 14. *And he shall be for a Sanctuary* ] i. e. a Refuge and Protection; See *Exek. xi. 16.* The same thing is elsewhere expressed, by *dwelling in the secret place of the most High, Psal. xci. 1. and in his Pavilion, or Tabernacle, Psal. xxvii. 5. xxxi. 20.* Ibid. *But for a stone of stumbling, and a Rock of offence, to both the Houses of Israel; for a gin, and for a snare to the Inhabitants of Jerusalem* ] God and his Promises which should be Men's Refuge and Security, become the Occasion of Hurt and Mischief to Unbelievers. Their Sins are aggravated thereby, and their Punishments increased; See *Matth. xxi. 44.* But this Text hath a plain Aspect upon Christ, See *Rom. ix. 33. 1 Pet. ii. 8.* the Immanuel mentioned *ver. 8.* in whom all God's Promises are verified, *2 Cor. i. 20.* but yet the Prophets have foretold concerning him, that he should be Matter of Offence to the Jews, and this their Incredulity should in the End be the Occasion of their Ruin, and the taking away both their Place and Nation. The Prophet expressly mentions *both the Houses of Israel*, to shew the general Rejection of the Jews under the Gospel. This very Expression is a Demonstration that the Prophet here enlarges his Views beyond the Subject of *Rezin and Pekah's* Association, which was the immediate Occasion of this Prophecy: For under those Circumstances, *Israel and Judah* were in two different



different Interests, and the Prophet exhorts the King and People of *Judah* to trust in God, who would be their Defence against the Designs of their Brethren of the Ten Tribes; whereas this Verse speaks of them both as involved in the same Sin and Punishment.

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We may further observe, that this Text is directly spoken of God by the Prophet, but applied to *Christ* by the Apostles, in the above-mentioned places. See the like Instances in *ab. vi. 1.* compared with *Job. xii. 41.* and *ch. xlv. 23.* compared with *Rom. xiv. 11.* a plain Proof that *Christ* is God, and is described as such by the Prophets.

Ver. 16. *Bind up the Testimony, seal the Law,* Verse 16. among my Disciples ] To Seal, signifies sometimes to secure or keep safe; in this Sense it is joined with *sewing up*, *Job. xiv. 17.* the same with *binding up* here. But when the Word is applied to a Book, it signifies to conceal, or hide from common Understandings; See *Isa. xxix. 11.* *Dan. xii. 4.* God here commands the Prophet to deliver his Promises, and the several Declarations of his Will, especially those concerning the *Messias*, to his faithful Servants, to be kept safely by them, and laid up in their Memories; and altho' at present they were as a Book sealed up, and not easily understood, yet when the Event answer'd the Prediction, they would be a Justification of God's Truth, and of those who depended upon his Word; of which Number the Prophet professes himself to be one, in the following Verse.

The *Law* and the *Testimony* may signify in general, any Declaration of God's Will, so as to comprehend his Promises as well as his Precepts: Thus the Hebrew Word *Kök*, (equivalent to *Torah*, the Word

Chapter VIII. Word used here) which commonly signifies a Law or a Statute, denotes God's Promise or Decree, *Psal.* ii. 6. cxi. 7. and cxix. 151. where *David* saith, *All thy Commandments are true*, the Context shews, that the Word *Commandments*, is equivalent to Promises: The Word Testimony is used in the same Sense; *Psal.* xciii. 5.

Verse 17. Ver. 17. *And I will wait upon the LORD that hides his Face from the House of Jacob, and I will look for him.*] The Prophet still persists in his Resolution to depend upon God, tho' at present, saith he, He doth not give any visible Tokens of his Presence among us, yet I doubt not but in his due time he will remember his Promises, and not suffer any Part of them to fail. God is said to *Hide his Face*, when he does not answer our Prayers, or give any Marks of his Favour and Assistance: See *Deut.* xxxii. 27. *Job* xiii. 24. *Psal.* xlv. 24.

Verse 18. Ver. 18. *Behold I and the Children whom the LORD hath given me, are for Signs, and for Wonders in Israel, from the LORD of Hosts.*] These are the Words of the Prophet, as well as the Verse foregoing, tho' speaking in the Person of *Christ* whom he here represents; See *Heb.* ii. 13. and the Meaning of them is, That he and his Children mentioned *ch.* vii. 3. viii. 3. were remarkable for being visible Pledges of God's Promises, and Remembrancers of his Veracity and the People's Duty. For which reason as they were admired and respected by well-disposed Persons; so they were made Objects of Scorn and Derision to Hypocrites and Unbelievers. Compare *Psal.* lxxi. 7. *Zeck.* iii. 8. *Ezek.* xiv. 8. *Deut.* xxviii. 46. *Luk.* ii. 34.

Ver. 19. *And when they say unto you, seek unto them that have familiar Spirits, and unto Wizards that peep and that mutter*] To Peep signifies the same with the Latin *Pipire*; See *chap. x. 14. i. e.* to Chirp or to Whisper, and so it is translated, *ch. xxix. 4.* By Peeping and Muttering are meant the Answers of those who pretending to have Familiar Spirits, muttered or spoke imperfectly, as if their Voice proceeded out of the Caverns of the Earth: See *ch. xlv. 19.* or spoke inwardly, so that their Words seemed to come out of their Belly, from whence they were called *Eſſas chumbor*, in Greek.

*Ibid.* *Should not a People seek unto their God? For the living to the dead?*] i. e. *Should they seek for the living to dead?* By the Dead, may be meant Idols, which are dead insensible Things, See *Psal. cxv. 5.* &c. and for that Reason opposed to the *Living God*, *1 Thess. i. 9.* A great Part likewise of the Heathen Idolatry consisted in worshipping dead Men; (See *Psal. cvii. 28.*) and enquiring after Oracles which were placed in the Temples, and Monuments dedicated to their deified Heroes; See *ch. lxxv. 4.* upon this account, several mournful and funeral Rites were used in their Worship; such as cutting their Flesh, *1 Kings xviii. 28.* and shaving their Heads, *Baruch vi. 31.* which Usages were for this Reason forbidden to the Jewish Priests in particular; *Levit. xxi. 5.* and to the People in general, *Levit. xix. 27, 28.*

Ver. 20. *To the Law and to the Testimony*] Have Verse 20. recourse to the Oracles of God. See *ver. 16.*

*Ibid.* *If they speak not after this Word, it is because they have no light in them*] Compare *Micah iii. 6.* Some render the latter Part of the Verse,  
L There



Chapter VIII. *There shall be no prosperity to them; according to the usual Acceptation of Light for Happiness, as Darkness is put for Misery. See particularly ver. 21.*

Verse 21. *Ver. 21. And they shall pass through it, hardly beset and hungry]* They shall pass through the Land, or the Earth, mentioned *ver. 22.* The Prophet describes the Condition of Unbelievers under the publick Calamities; That they shall wander here and there, be impatient under their Pressures, and in the Rage of their Despair, curse first God and Providence, (Compare *Revel. xvi. 10, 11.*) and then their King, to whose ill Conduct they impute a great part of their Miseries.

Verse 22. *Ibid. and Verse 22. And look upward, and they shall look to the Earth]* These two Sentences should be joined together, as the *Septuagint*, and our *Old English Translation* understand the Place to this Sense, whether they look upwards to Heaven, or downwards to the Earth, they see nothing but Trouble and Distress. Compare *ch. v. 30.*

*Ibid. And they shall be driven to Darkness]* Or, *Darkness shall fall upon them, and they shall not be able to fly away from the distress of that [land], or that [time.]* For the six first Words in the *Hebrew Text* of the *Ninth Chapter* ought in all reason to be joined to this; which Division of the Words is confirmed by the *Chaldee Paraphrase* and the *Vulgar Latin*, and is indeed necessary for the explaining the Prophecy contained in the two first Verses of the following Chapter. See more there.

## C H A P. IX.

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IX.

## The ARGUMENT.

The Prophet continues to foretell the times of the  
Messias, the 6th and the 7th Verses being an  
illustrious Prophecy of his Birth and Kingdom. Af-  
terwards he returns to describe the calamitous  
State of the Ten Tribes, and the provoking Sins  
they were guilty of in the midst of those Judgments;  
which Subject is continued to chap. x. 5. The Wri-  
tings of the Prophets are very much obscured by the  
unskilful Division of the Chapters, which very often  
break off in the Middle of a Subject; as at other  
times Discourses are joined together, that have no  
Affinity with each other.

Ver. 1.



Even the least shall not  
be such as was in her Vexati-  
on, &c.] If we follow the Di-  
vision of the Text just now  
mentioned, and begin this

Verse 1.

Chapter in the Original with the Words *Kaeth Fla-  
rishan*, the Verse may be thus translated according  
to Mr. Mede. (See Book I. Disc. 35. p. 101. of the

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Fol. Edit.) *as the first (or former) time made vile (or debased) the Land of Zebulon and the Land of Naphthali,* (when the King of *Assyria*, *Tiglah Pileser* carried a great Part of that Country Captive: See *2 Kings* xv. 29.) *so the latter time shall make them glorious, The way of the Sea by Jordan, Galilee of the Nations, The People that walked in darkness, &c.* This Translation exactly agrees with the Sense of the Text, as it is applied by St. *Matthew* to our Saviour's Preaching in *Galilee*, by the Borders of *Zebulon and Naphthali*, *Matth.* iv. 13, 14. So that to make the *Hebrew* Text correspond with the Sense of it given by the Evangelist, we must understand it as containing a comfortable Promise to those Parts of *Judea*: Whereas the Contrary is rather suggested in the usual Translation of the Words. This Translation is likewise agreeable to the Stops or Accents which are placed under the *Hebrew* Text, where we find a full Stop put at the Word *Hicbid*, which is not taken Notice of in the common Versions. But if we follow that Sense which the *English* and most other Translations give of the Place; we must understand the People spoken of in the second Verse, to be the same with those mentioned in the first.

Verse 2. Ver. 2. *The people that walked in darkness have seen a great light, &c.* Compare *ch.* ix. 1. *Luk.* i. 79. *Act.* xxvi. 18. *1 Pet.* ii. 9.

Verse 3. Ver. 3. *Thou hast multiplied the Nation* By enlarging the Church, and adding daily to the Number of Believers. See *ch.* ii. 2. *xxvi.* 15.

*Ibid.* *And not increased the Joy* There is a different Reading in the *Hebrew* Margin from that of the Text; the Text reads *Lo* with an *Aleph*, which signifies *Not*, the Margin *Lo* with a *Vau*, which signifies



nifies Him. If we follow the Marginal Reading, the Sense will be, *Thou hast increased the Joy to him, or to us*, which seems most agreeable to the Context. If we keep the Reading of the Text, it may be translated by way of Interrogation, *Wilt thou not increase the Joy?* Then follows the Answer, *They joy before thee*, &c. in the following Words.

Ibid. *They joy before thee according to the Joy of Harvest*. A Proverbial Expression taken from the great Rejoycing always shewed at the gathering in the Fruits of the Earth; See *ch. xvi. 10. Psal. iv. 8*. The Prophet denotes it to be a religious Joy, because 'tis said to be *before God*, i. e. in his Presence, and with a grateful Acknowledgment of his Benefits. So the religious Feasts which were made of the holy Things are expressed by *Rejoycing before the Lord*, *Deut. xii. 12*.

Ibid. And as Men *rejoyce when they divide the Spoil*. Victory is always accompanied with Joy and Triumph. See *1 Sam. xxx. 16*. Our Saviour's Conquest over Sin and Satan is often expressed by his *dividing their Spoils*. See Note on *ch. liii. 12*. The Phrase is taken from the Custom of Conquerors to divide the Spoil among their Officers and Soldiers, who assisted them in obtaining the Victory. See *Judg. v. 30*.

Ver. 4. *For thou hast broken the yoke of his Burden, [i. e. his burdensome Yoke] and the Staff of his Shoulder, the Rod of his Oppressor*. A Staff, or Rod being an Emblem of Authority, it comes to signify a Stroke or Blow inflicted by a Superior, and from thence it is applied to the Oppressions of a Tyrannical Power; or of such Conquerors as God makes Instruments of his Vengeance: See *ch. x. 5, 24*.

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xxx. 31. So the *Staff of his Shoulder* means those oppressive Burdens which the Enemies of God's People laid upon their Shoulders: Compare *eb. xiv. 25.* and breaking This Staff is destroying the Power and Authority of the Oppressor: See *eb. xiv. 5.*

*Ibid. As in the day of Midian*] By the immediate Hand of God, without any human Aid, as the Victory of Gideon over the Midianites was obtained. See *Judg. vii. 21. Isa. x. 26.*

Verse 5.

*Ver. 5. For every battle of the Warrior is with confused noise, and garments rolled in blood, but this shall be with burning and fervor of Fire*] This Discomfiture of God's Enemies shall not be effected by the Noise and Tumult of Fighting and Bloodshed, but by a sudden Destruction, like that of Fire from Heaven, which consumes in a Moment. The first and second Coming of Christ are often joined together in the Prophets, (as hath been observed in the Argument upon *Chap. II.*) and what is here said, will receive its ultimate Completion at the last Day, when Christ shall come in *flaming Fire, taking Vengeance on his Adversaries*: See *2 Thess. i. 7.* God's Vengeance is often described by the Metaphor of Fire: See *eb. xxx. 33. lxxvi. 15.* Some render the Verse thus, *For the whole battle of the warrior shall be with confused noise, and with garments rolled in blood, which must be burned and consumed by the Fire: i. e. the Spots of which cannot be cleansed with washing, and therefore are given up to be burnt.* The final Punishment of Christ's Enemies, after they are overcome in Battle by him: See *Revel. xx. 9, 10.*

Ver.

Ver. 6. *For unto us a Child is born*] Part of the Chapter IX.  
Prophecy contained in this and the following Verse is applied by the Angel to *Christ*, *Luk. i. 31, 32.* So that no Christian ought to doubt but that the Words must be meant of him; the same Son prophesied of before, *ch. vii. 14.* and the Titles which are here given to this Child or Son, cannot in any tolerable Sense be applied to any other Person. *Grotius's* Application of the Words to *Hesekiah*, is so unnatural and trifling, that it is a Disparagement to any Man's Judgment to fall in with it, as *Mr. White* does; and he might with as much Probability have followed him implicitly in expounding away the *liii<sup>d</sup>* Chapter of this Prophecy, as the Place before us.

*Ibid.* *Unto us a Son is given*] God's sending his Son into the World, especially his giving him to die for our Sins, is spoken of in Scripture as the greatest Gift that God could bestow upon Mankind: See *Joh. iii. 16.* *Rom. viii. 32.*

*Ibid.* *And the Government shall be upon his Shoulder*] The Weight or Burden of the Government shall lie upon him; Compare *ch. xlii. 22.* the whole Management of it shall be committed to him: This properly belongs to *Christ*, the Head of the Church; See *Coloss. i. 18.* to whom all Power is given both in Heaven and in Earth, *Math. xxviii. 18.* Compare *Dan. vii. 14.*

*Ibid.* *And his Name shall be called*] i. e. He shall really be what the following Titles import: See Note on *ch. vii. 14.*

*Ibid.* *Wonderful Counsellor*] So the Angel that appear'd to *Manoah*, who was the *Logos*, (See Note on *ch. vi. 1.*) saith that his Name is wonderful, *Judg. xlii.*



Chapter xiii. 18. His Name *Immanuel* seems denoted in the

IX. Text, as that it implies in it, the Wonderful Mystery of *God Incarnate*; in which respect, *Christ* is said to have an Name *that none knows but himself*, Revel.

xix. 12. Some translate it, *wonderful Counsellor*; joining the Words together in Construction, as all the Nouns which follow have an Epithet joined to them. *Wonderful Counsellor*, may mean the same with *Wonderful in Counsel*, a Title ascribed to God, *ch. xxviii. 29. Jerem. xxxii. 19.* and may fitly be applied to the Mystery of our Redemption, which the Scripture speaks of as the great Master-piece of the Divine Wisdom. See *Ephes. iii. 10.*

*Ibid. The mighty God* The same Expression is used *ch. x. 21.* concerning the God of *Israel*: *Christ* is likewise styled the *Almighty*, Revel. i. 8.

*Ibid. The Everlasting Father* The Author of *Eternal Salvation*, as *Christ* is styled by St. Paul, *Heb. v. 9.* The *Septuagint* render the Words, *Πατήρ μέλλων αἰώνος*, The Father of the World to come; and the vulgar Latin follow this Translation; which since the Hebrew Words will admit of, I can't but have a particular Regard for it, because I am persuaded it is from the Authority of this Text, that the State of the Gospel, or the Kingdom of the *Messias* is called in the New Testament by the Title of *μὲλλον αἰών*, The Age or World to come: See *Matth. xii. 32. Heb. ii. 5. vi. 5.*

*Ibid. The Prince of Peace* This Title in an eminent Manner belongs to *Christ*. Compare *ch. ii. 4. xi. 6. &c. lvii. 19. Psal. lxxii. 7. Mich. v. 5. Luk. ii. 14. Eph. ii. 14, 17. Heb. vii. 2.*

Ver. 7. Of the Increase of his Government and Peace there shall be no End.] The Jews write the Hebrew Word, Lemarbeb with a Mem clausum, as they call it, wherein they think some great Mystery is implied: This Conceit of theirs shews, that there hath been an ancient Tradition among them, for interpreting this place of the *Messias*. Chapter IX.

Verse 7.

Ibid. Upon the Throne of David, and upon his Kingdom, to order it, and to establish it with Justice and Judgement, &c.] The *Messias* is said to sit upon the Throne of David, because all the Promises concerning the Perpetuity of his Family and Kingdom, did chiefly relate to Christ, and were fulfilled in him. See Gen. xlix. 10. whose Kingdom was truly and properly to be an Everlasting Kingdom, Dan. ii. 44. vii. 14. For the same Reason Christ is called by the Name of David, Ezek. xxxiv. 23. Jerem. xxx. 9. Hos. iii. 5. Justice and Righteousness are elsewhere spoken of as the Characteristics of Christ's Kingdom: See ch. li. 4. Psal. xlv. 4, 6. Ixxii. 1, 2.

Ibid. The Zeal of the Lord of Hosts shall perform this.] God shall do this, not out of Regard to Man's Debits, but to his own Honour, and that there may be always a Society of People in the World, called by his Name, and Heirs of the Promises which he made to their Fathers: Compare ch. xxxvii. 32. The Redemption of the World is always spoken of as an Act of God's Free Grace and Mercy: See Rom. iii. 24. Eph. i. 7. Dan. ix. 24.

Ver. 8. The Remainder of this Chapter contains a Prophecy against Israel: See ver. 9. and was uttered before the carrying away of the Ten Tribes into Captivity. Verse 8.

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*Ibid. The Lord hath sent a Word into Jacob, and it hath lighted upon Israel.]* He speaks here of the Miseries that were antecedent to their Captivity; See ver. 11, 12. and saith, God hath brought to pass those Threatnings which he had before denounced against them by his Prophets. The place is parallel to that of *Daniel, ch. ix. 12. He hath confirmed his Words which he spake against us. Jacob and Israel* are Synonymous Terms here, and so they are used *ch. viii. 17, 18. x. 20. xvii. 3, 4.*

## Verse 9.

*Ver. 9. And all the People shall know, even Ephraim, &c.]* God's Hand shall visibly appear in his Judgments. But *Abram & Sebekens, in his Critical Observations upon Job*, notes, That the Hebrew Verb *Jadang*, which commonly signifies to know, is sometimes used for suffering Punishment, and in this Sense he understands the Word here, as also *Job xxi. 19. and Judg. viii. 16.* where 'tis said, that with *Briars and Thorns Gideon taught the Men of Succoth*, or as the Margin reads, *made them know what they had deserved.*

## Verse 10.

*Ver. 10. The Bricks are fallen down, but we will build with hewen Stones, the Sycamores are cut down, but we will change them into Cedars.]* The Words import the People's slighting God's Judgments, as if the Damage suffer'd by them might easily be repaired, and therefore they were not worth minding, or laying to heart; and Men, instead of humbling themselves under his mighty Hand, took Occasion from thence to indulge their Pride and Luxury: Cedars were proper for stately Buildings, such as the Temple and the King's Palace; See *2 Sam. vii. 2. 1 Kings vii. 15.* Compare this Verse with *1 Kings x. 27.*

Ver.



Ver. 11. *Therefore the LORD shall set up the Ad-* Chapter  
*versaries of Rezin against him, and join his Enemies* IX.  
*together.] Against him, probably means against Ephra-*  
*im or Israel, mentioned ver. 9. Rezin the King of* Verse 11.

Syria was a great Allie and Support of the King of Israel; See ch. vii. 1. so his being subdued and slain by Tiglath Pilneser King of Assyria; 2 Kings xvi. 9. was a great Blow to Pekah and his Subjects: For when Tiglath Pilneser had subdued the Syrians, he made them join with his Army in Invading Israel. See the following Verse.

Ver. 12. *The Syrians before, and the Philistines* Verse 12.  
*behind, and they shall devour Israel with open Mouth]*  
i. e. The Syrians from the East, and the Philistines from the West; so the Septuagint understand it: Compare Joel ii. 20. The Philistines were ancient Enemies to Israel, and took all Occasions to give them Disturbance.

Ver. 14. *Therefore the LORD shall cut off from* Verse 14.  
*Israel head and tail, branch and rush in one day]* i. e.  
Both great and small: See the following Verse, and ch. xix. 15.

Ver. 16. *The leaders of this People cause them to* Verse 16.  
*err, and they that are led of them are destroyed.]*  
When the Blind lead the Blind, both fall into the Ditch. The Margin reads, *They that call this People blessed:* The Expression is the same with that of ch. iii. 12. See the Note there.

Ver. 17. *Therefore the LORD will have no Joy* Verse 17.  
*in their young Men, neither shall have mercy on their*  
*Fatherless and Widows.]* When the People were in his Favour, God is said to rejoice over them to do them good, Deut. xxviii. 63. The quite contrary is said here, that whereas in former times God did,  
M 2 like

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like an indulgent Father, take Pleasure in seeing their young Men grow up and flourish; now he would have no Regard for the Strength of their Nation, nor have Compassion upon the weak and helpless Part of it, but deliver them up alike into the Power of their Enemies.

*Ibid. For every one is an Hypocrite*] The Hebrew Word *Haneph* signifies a lewd or profane Person, and so it is used, *Job viii. 13. xiii. 16. xv. 34.* and the Noun *Hanephab* is translated *Prophaneness*, by our Interpreters; *Jerem. xxiii. 15.*

## Verse 18.

*Ver. 18. For Wickedness burneth as a Fire*] Wickedness causeth utter Ruin and Destruction; it makes Men fit Fuel for God's Vengeance to take hold of; Compare *ver. 19.* and *Job xxxi. 12.*

*Ibid. It shall devour the Briars and Thorns, and shall kindle in the Thickets of the Forest*] It shall make a general Destruction of the tall Cedars as well as of the lower Shrubs: Compare *ch. x. 17, 18, 34.* The Chaldee Paraphrast renders the former Part of the Sentence thus, *It shall consume the Sinners and the Wicked*: In which Sense, *Briars and Thorns* are often used in Scripture, upon the account of their Unfruitfulness, and because, as Thorns presently catch the Fire, so Destruction lays hold on Sinners: Compare *ch. xxvii. 4. xxxiii. 11. Micah vii. 4. Psal. lviii. 9.* where the Words may best be rendered, *He shall take them away*, [the Thorns mentioned just before] *both green and dry*: See the like Expression, *Ezek. xx. 47.*

## Verse 19.

*Ver. 19. Through the Wrath of the LORD of Hosts is the Land darkened*] Compare *chap. v. 30. viii. 22.*

Ver.

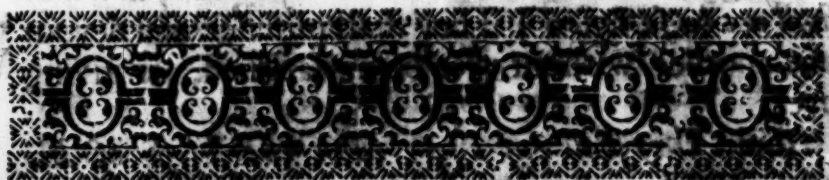
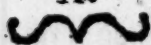
Ver. 20. *And he shall snatch on the right hand, and be hungry, and he shall eat on the left hand, and they shall not be satisfied* ] They shall plunder and devour one another without ever being satisfied, or giving over. Chapter IX. Verse 20.

Ibid. *They shall eat every Man the Flesh of his own Arm* ] i.e. Those of his own Country, and even those of his own Blood; Compare *eb. xlix. 26.* This was literally fulfilled, when they were reduced to that Extremity, as to eat the Flesh of their own Children: See *2 Kings vi. 28. Jer. xix. 8.* a Judgment denounced for their Sins by *Moses, Deut. xxviii. 53.*

Ver. 21. *Manasseh, Ephraim, and Ephraim Manasseh: and they together shall be against Judah* ] Verse 21.  
When those of the Ten Tribes had preyed upon one another as long as they could, they should turn their Rage upon Judah, whom they looked upon as their common Enemy, upon the account of their own Separation from God's publick Worship established there; See *eb. vii. 6.*





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## CHAP. X.

## The ARGUMENT.

*The four first Verses of this Chapter should have been joined to the foregoing, as has been already observed in the Argument of the ixth Chapter. The remaining Part of the Chapter is a Denunciation of God's Judgments upon Sennacherib, whom God had made the Instrument of his Vengeance upon others: But when that End of Providence was served, he himself should suffer a more remarkable Punishment than that which he had executed upon his Neighbours.*

Verse 1. Ver. 1.



*unto them that Decree unrighteous Decrees]. A Continuation of the Subject treated of in the foregoing Chapter, wherein the Prophet reproves the Sins of the Ten Tribes, particularly their Injustice and Oppression, and denounces the Judgments they should suffer for the same.*

Ver.

Ver. 3. *And what will you do in the day of Viscitation, and in the Desolation which shall come from far?* God is said to Visit when he Punishes, Jer. vi. 9. and the Time of Punishment is called the day of Viscitation, Jerem. x. 25. xi. 22. The Punishment here threatened is said to come from far, viz. from Assyria: See Note on ch. v. 26. compared with ch. viii. 4. The Prophets elsewhere mention this as an Aggravation of God's Judgments upon his People, that he would suffer them to be subdued by Foreigners, with whose Language they were unacquainted, so that it would be in vain to try to soften them by Arguments or Intreaties. See Deut. xxviii. 49. Jer. v. 15.

Verse 3.

Ibid. *And where will you leave your Glory?* Where will you deposit your Honour and Possessions? To whose Keeping or Protection will you entrust them, that they be not exposed as a Prey to your Enemies?

Ver. 4. *Without me they shall bow down under the Prisoners, and they shall fall under the Slain* The Septuagint and vulgar Latin join these Words with the foregoing Verse, to this Sense, *Whither will this People fly for Refuge to preserve themselves, that they may not bow down, or be subdued among the Captives, or destroyed among the Slain?* This seems the easiest and most natural Sense of the Words, taking the Particle *Bili* for *Lobila*, which Word is used in this Sense, Jerem. xliii. 15.

Verse 4.

If we follow our own Translation, the Words import that it is in vain for the Israelites to trust in their own Strength, or in the Assistance of their Allies, such as the Syrians were, since it is from God alone that they must expect Deliverance from the

Chapter the impendent Evils, who for their Sins is justly  
X. displeased.

Ver. 5. *O Assyrian, the Rod of mine Anger*] Here  
Verse 5. begins a new Prophecy which reaches to the End  
of the Chapter, and instructs us in this great and  
important Truth, That God often prospers wicked  
and tyrannical Governments to be his Scourge and  
the Instruments of his Vengeance upon others; and  
when they have done the Work which God al-  
lotted them, he then punishes them for those very  
Oppressions which they have exercised toward their  
Neighbours, and to which they were carried on  
purely by their own Ambition and Covetousness, al-  
tho' Providence made them serviceable to better Ends  
and Purposes. The Prophet directs this Discourse  
to Sennacherib, King of Assyria, See ver. 9, 10.

*Ibid. And the Staff in their Hand is mine Indig-  
nation*] Or, *The Staff of mine Indignation is in  
their Hand.* So the Wicked are called a *Sword of  
God*, Psalm xvii. 13. and his *Weapons of War*,  
Jer. li. 20.

Verse 6. Ver. 6. *I will send him against an Hypocritical  
Nation*] Or, *A Profane Nation*, as the Word *Hane-  
ph* signifies. See Note on ch. ix. 17. The like  
Commission God gives to Cyrus, ch. xli. 26, xlv. 1.  
and to Nebuchadnezzar, Jerem. xxv. 9.

Verse 7. Ver. 7. *Howbeit he meaneth not so, neither doth  
his Heart think so, but it is in his Heart to destroy,  
and cut off Nations not a few.*] The Assyrian's De-  
sign was purely to extend his Conquests, and there-  
by gratifie his own Ambition: Altho' God, that can  
bring Good out of Evil, made him Instrumental in  
carrying on the Designs of his Providence. For  
which Reason God justly punishes those very Princes

for



for the Cruelties they commit, notwithstanding that they are the Instruments of his Vengeance in committing them, because that is beside their own Intention, the Wickedness of the Facts being altogether their own, and the good Ends served by them to be wholly ascribed unto God. Thus God punished *Jehu* for his Cruelty towards the House of *Abab*, altho' he himself gave him a Commission (See 2 Kings ix. 7.) to put those very Judgments denounced against *Abab's* Family in Execution. See *Hos. i. 4.* and the Notes on *Ise. xlvii. 7.*

Ver. 8. *For he saith, Are not my Princes altogether Kings?* He makes his Boast, that Kings are his Tributaries, and obey his Commands. Upon this Account *Nebuchadnezzar* is stiled a *King of Kings*, *Dan. ii. 37.* *Ezek. xxvi. 7.* The same Title is given to *Artaxerxes*, *Ezra vii. 12.* And this very King of *Assyria*, *Sennacherib*, is called a *Great King* in this Prophecy, *ch. xxxvi. 4.* Verse 8.

Ver. 9. *Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?* Have I not been equally successful against all these Cities? Some of which lay at a greater Distance from *Judea* upon the River *Euphrates*, as *Calno*, called *Calneh*, *Amos vi. 2.* and *Carchemish*, *2 Chron. xxxv. 20.* Others as *Hamath*, were upon the Confines of the Jewish Territories toward *Syria*, and therefore called the *Entrance of Hamath*, *Amos vi. 14.* Compare this Place with 2 Kings xviii. 33, 34, 35. which fully explains the Sense of this and the following Verses.

Ver. 10. *As my hand hath found the Kingdoms of the Idols* My Power hath subdued them, they have not been able to escape out of my Hand: Compare ver. 14. and *Psal. xxi. 8.* Verse 10.

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X.

Ver. 11. *Shall I not, as I have done unto Samaria and her Idols, so do to Jerusalem and to her Idols?*

~ The Prophet speaks in the Person of the King of Assyria, who look'd upon the God of the Jews to be no better than the other Gods of the Countries round about, See 2 Kings xviii. 35, which Deities, as he thought, sufficiently discovered their Weakness in not being able to deliver their own Countries and Votaries.

Verse 12.

Ver. 12. *Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria* [Thus Jeremey foretels the Destruction of the King of Babylon as soon as ever the seventy Years of the Jewish Captivity are ended, Jer. xxv. 12. 13, 14. And here in like manner, God saith, He will punish the fruit of the stout Heart of the King of Assyria, i. e. Those Deeds and Atchievements which were the Effects of his Pride and Ambition. The Word *Fruit* is equivalent to *Work*, See Prov. xxxi. 16, 31. So the *Fruits of the Spirit* are the Effects of the Spirit, Galat. v. 22.

Verse 13.

Ver. 13. *For he saith, By the strength of my Hand I have done it, and by my Wisdom, for I am prudent; and I have removed the Bounds of the People* [He ascribeth all his Success to his own Prowess and Wisdom, according to the usual Pride of such haughty Tyrants: Compare Ezek. xxviii. 3, 4, 5, 6. This Success of his appeared in the new modelling the Governments of his new Conquests, and destroying many of those Cities which were formerly Frontier Towns, and transplanting the People from one Country to another, a common Practice of Conquerors, See 2 Kings xvii. 6, 24.

Ver.

Ver. 14. *And my Hand hath found as a Nest the riches of the People, &c.]* I have made my self Master of their Substance and Treasures, as easily as one takes away a Nest of young Birds, neither the Dam nor the young Ones daring to complain. Chapter XI. Verse 14.

Ibid. *Or peeped]* It means the same as Chirped: See *ch. viii. 19.*

Ver. 15. *Shall the Ass boast itself against him that beweth therewith? &c.]* Men are only second Causes and Instruments in the Hands of Providence, (See Note on *ver. 5.*) therefore the Glory ought to be ascribed to God alone. Verse 15.

Ver. 16. *Therefore shall the Lord, the Lord of Hosts, send among his fat ones leanness]* Shall consume his Principal Men for Strength and Courage; Compare *Psaln lxxviii. 31.* Verse 16.

Ibid. *And under his Glory he shall kindle a burning like the burning of a Fire]* A suddain Destruction is often compared to Fire. See *ch. ix. 5.* The Expression here denotes that suddain Stroke which destroyed the whole Assyrian Army, *2 Kings xix. 35.* Compare *Isa. xxx. 33.*

Ver. 17. *And the light of Israel shall be for a Fire, and his Holy one for a Flame]* God is called the Light of Israel, perhaps in Allusion to the Pillar of Fire which conducted them in the Wilderness, and he will now be a consuming Fire to devour their Adversaries. Verse 17.

Ibid. and Ver. 18. *And it shall burn and devour his Thorns and Briers in one day, and shall consume the Glory of his Forest, &c.]* It shall destroy both Small and Great: See Note on *chap. ix. 18.* Verse 18.



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Ver. 18. *And they shall be as when a Standard-bearer fainteth.]* Losing the Colours, is both a Dishonour and Discouragement, and causeth great Confusion in an Army.

Verse 19. Ver. 19. *And the rest of the Trees of this Forest shall be few, &c.]* Few Men of Strength or Note in this Army shall escape that general Destruction: So that a Child may be able to keep the Muster-Roll.

Verse 20. Ver. 20. *And it shall come to pass in that day.]* The Expression, *in that day*, is not always confined to the Time last spoken of, but often signifies some Time that shall be very remarkable for God's Mercy toward his People: See Note on *ch. iv. 2.* And here it seems to point at that signal Time, when there shall be a general Conversion of the Jews to God. It is usual with the Prophets, when they foretell some Extraordinary Event in, or near their own Times, to carry their Views on further, and point at some greater Deliverance which God shall vouchsafe to his People in the latter Ages of the World. See the Notes upon *ch. xxiv. 14. xxx. 19.*

Ibid. *The Remnant of Israel.]* The same Remnant mentioned *ch. xxxvii. 32.* Concerning the general Notion of a Remnant, See Note on *ch. i. 9. vii. 3.*

Ibid. *And such as are escaped of the House of Jacob, shall no more stay upon him that smote them.]* As Abaz did on the King of Assyria, See *2 Kings xvi. 7.* compared with *2 Chron. xxviii. 20.* who afterward proved the worst Enemy the Jews had. They are often blamed for trusting in an Arm of Flesh, and making Alliances with Idolatrous Nations. See Note on *ch. ii. 7.*

Ver. 21. The Remnant shall remain. The Application of the Name Shear-jashub, given as a Token of the Perpetuity of God's Promises, to one of Isaiah's Sons; See *ch. vii. 3.* and the Notes there. Verse 21.

Ver. 22. For the People of Israel be as the Sand of the Sea, yet a Remnant shall remain. The Remnant so miraculously preserved in Jerusalem from Sennacherib's Invasion (See *ch. xxxvii. 31, 32.*) were a Type or Figure of that small Number of Converts under the Gospel, styled *the Remnant*, *Acts. ii. 47.* (an equivalent Expression to that which is used *ver. 20.* and *ch. xxxvii. 31.*) viz. such as should escape the Vengeance which fell upon the main Body of the Jewish Nation, for their Sin in rejecting Christ: See *Rom. ix. 27.* And there will be another Remnant of them that shall be saved in the latter Times of the World; as we shall have Occasion often to take Notice of in explaining the succeeding Parts of this Prophecy; See the Notes upon *ch. xxvii. 12, 13. xlv. 20. lvi. 19.* Concerning the gradual Fulfilling of several Prophecies, See the Preface, and the Notes on *ch. ii. 2. vi. 11.*

Mr. White, according to his usual Manner, inveighs very freely against those who refer the Words to some future Conversion of the Jews; but I leave it to him to explain how the Inhabitants of Jerusalem, who, according to his own Interpretation, were coup'd up by their Enemies within that City, can be said to return home upon raising the Siege.

Ibid. The Consumption decreed shall overflow with righteousness. God's Judgments are said to overflow, when they spread universally; the Metaphor being taken from an Inundation that sweeps all before

Chapter fore it. Compare *ch. viii. 8. xxviii. 15. Dan. ix.*

X. 26. *xi. 10, 22, 26.* The Word *Righteousness* signifies here the Severity of Justice: See Note on *ch. v. 16.*

Verse 23. *Ver. 23. For the Lord God of Hosts shall make a Consumption, even determined in the midst of all the land.* Determined is the same with decreed, or pronounced by the Sentence of God the Supreme Judge: The Word likewise implies that this Destruction shall be but for a limited Time, not to endure for ever. Compare *ch. xxvii. 22. Dan. ix. 27. xi. 36.* This Consumption relates immediately to that Desolation which *Sennacherib* should make over the whole Land of *Judaea*: See *2 Kings xviii. 13.* none but *Jerusalem* escaping that Judgment: but it hath a further Aspect upon that Universal Desolation which should over-spread that Country and People after their rejecting the *Messias*.

Verse 24. *Ver. 24. O my People that dwellest in Zion, be not afraid of the Assyrian.* The Promises of Deliverance from *Sennacherib's* Invasion are made only to the Inhabitants of *Sion* and *Jerusalem*: See *ch. xxxvii. 32, 33.* a Type of the Elect among the *Jews* in whom God will fulfill the Promises made to their Fathers: See *Rom. xi. 7. 28.*

*Ibid. He shall lift up his Staff against thee after the manner of Egypt.* He shall come against *Jerusalem* with all his Force, to make an entire Conquest over the *Jews*; as the *Egyptians* endeavoured to do, *Exod. xiv. 9.* The Use of the Word *Staff* is explained before, *ch. ix. 4.*

Verse 25. *Ver. 25. For yet a very little while, and the Indignation shall cease, and mine Anger in their Destruction.* It shall appear by their Destruction that mine Anger is turned away from thee. Ver.



Ver. 26. *And the LORD of Hosts shall stir up a Scourge for him] and shall lift up his Rod, as it follows in Opposition to the Rod of the Assyrian, mentioned ver. 24.* Chapter **XV**  
 Verse 26.

Ibid. *According to the slaughter of Midian at the rock of Oreb.] See ch. ix. 4.*

Ibid. *And as his Rod was upon the Sea, so shall he lift it up after the manner of Egypt.]* God shall give as evident Tokens of his Power interposing for the Deliverance of his People, as Moses did when he lifted up his Rod for a Signal of the Egyptian's Overthrow. *Exod. xiv. 26.*

Ver. 27. *His burden shall be taken away from off thy shoulder, and his yoke from off thy neck.]* Compare ch. ix. 4. xiv. 25. Verse 27.

Ibid. *And the yoke shall be destroyed because of the anointing.]* For the Sake of God's chosen People, (especially the Remnant mentioned ver. 20, 21.) called his Anointed, *Psal. cv. 15.* and likewise for the Preservation of the Kingdom and Priesthood, both which Offices were conferred by the Ceremony of Anointing. But without Question the *Messias*, the Anointed in an eminent Sense, (as the Word signifies) and described as such — *Psal. xlv. 7.* is principally intended here, who was to rise from the Stock of Judah, and whose Coming is directly foretold in the following Chapter. God preserved the Kingdom of Judah from utter Destruction, because the *Messias* was to come from that Tribe. See Note on ch. vii. 13.

Ver. 28, 29, 30, 31. *He is come to Aiath, he is passed to Migron, &c.]* In these Verses the Prophet describes the March of Sennacherib's Army, and the Consternation which is raised in all the Towns and Countries. Verse 28, 29, 30, 31.

Chapter Countries thro' which it passed, in its way toward  
 X *Jerusalem.*

Ver. 32. *As yet he shall remain at Nob (that day)*  
 Verse 32. &c.] Or, To Day: The Prophet describes the Ar-

my as coming within sight of *Jerusalem*, so that af-  
 ter one Day's March they might sit down before it.  
 Thus the King of *Assyria* did literally *shake his hand*  
*against it*, as it follows, and stood in a threatening  
 Posture, as just ready to assault it.

Verse 33. Ver. 33. *The Lord of Hosts shall lop the bough*  
*with terror, and the high ones of stature shall be*  
*hewen down]* The Prophet here, as before ver. 18.  
 describes the Destruction of the *Assyrian* Army, by  
 the Metaphor of cutting down a Forest. Princes  
 and great Ones are commonly represented by the  
 tallest Trees, as the mean People are by the  
 lower Shrubs, or the *Thickets*, ver. 34. Compare  
*ch. xiv. 8. xxxvii. 24. Ezek. xxxi.* where the same  
 Metaphor is pursued throughout the whole Chapter.  
*Dan. iv. 10. Jerem. xxii. 6.*

Verse 34. Ver. 34. *And Lebanon shall fall by a mighty one]*  
 The flower of the *Assyrian* Army shall fall by the  
 Stroke of a mighty Angel, 2 *King. xix. 35.* Might  
 is often ascribed to Angels, *Psal. ciii. 20. 2 Pet. ii.*  
*11. Revel. xviii. 21.* *Lebanon* was famous for its  
 tall Cedars, to which the Captains and principal  
 Commanders of the *Assyrian* Army are here compa-  
 red: See *ch. xxxvii. 24.*



CHAP. XI.

The ARGUMENT.

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This Chapter contains an Illustrious Prophecy of the Coming of Christ, and of the Advancement which his Kingdom should make in the World: But as this Advancement is made by several Steps and Degrees; so the latter Part of the Chapter, from the tenth Verse, relates to the latter Times; when the Fulness of the Jews and Gentiles should come in to the Church. This Prophecy cannot with any Probability be understood of Hezekiah, (as some would explain it; because Hezekiah was born before Ahaz began his Reign, within which Time 'tis certain this Prophecy was uttered; and he was actually King long before Sennacherib's Invasion, with respect to which Juncture of Time, they are willing to explain this Prophecy: Beside that, the Characters of the Person here described can belong to none but Christ.

Ver. I.



AND there shall come forth a Verse I.

Root out of the Stem of Jesse, and a Branch shall grow out of his Roots.] The Prophet per-

sists in the Metaphor which he had used in the two last Verses of the foregoing Chapter: He there represented the Assyrian King and  
O the



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the Principal Officers of his Army, by the Resemblance of the tallest Trees in the Forest; and here he describes the *Messias* as a small Twig or Sucker coming out of the Family of *David*, as out of a Stock or Stem that hath been sorely lop'd and impaired, and hath but just Life enough left to propagate its kind. See the like Expression, *eb.* liii. 2. It is usual for the Prophets to take Occasion from some great Temporal Deliverance, to foretell the Blessings of the Gospel.

## Verse 2.

Ver. 2. *And the Spirit of the LORD shall rest upon him*] The *Messias*, being the great Prophet foretold by *Moses*, *Deut.* xviii. 15. is described as more plentifully endued with the Gifts of God's Spirit, than any other Prophet ever was. See *Psal.* xlv. 7. *Isa.* xlii. 1. *Ixi.* 1. *Job.* iii. 34. *Acts* x. 38. The Gift of Sanctification is peculiarly attributed to the Holy Ghost.

And since the Union of the *Logos*, or *Word*, with the Human Nature of Christ, is ascribed by the Sacred Writers to the Operation of the Holy Ghost, all the extraordinary Graces consequent to that Union, may upon that account be justly attributed to the same Principle.

*Ibid.* *The Spirit of Wisdom and Understanding*] The former may be understood of Divine Things, the latter of Natural.

*Ibid.* *The Spirit of Counsel and of Might*] Of *Counsel* to form good Designs, and of *Might*, or *Courage*, to execute them. The Word *Geburah*, which our Translation renders *Might*, signifies *Courage*; Compare *eb.* xxviii. 6. This Word is often translated *Δυναμις* by the *Septuagint*, to the same Sense; in which Sense 'tis likewise used by *St. Paul*,  
2 *Tim.*

# upon ISAIAH.

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2 Tim. i. 7. where he saith, *God hath not given us the Spirit of Fear, but of Power, or rather of Courage.*

Mr. White is pleased to say, in his Argument to this Chapter, That this Part of the Character does not belong to *the meek, humble, and peaceful Jesus*. But surely *Christ's* bearing Witness to the Truth of his Mission, and laying down his Life in Confirmation of what he had preached, were as great Instances of Constancy and Courage, as his Sufferings themselves were of Meekness and Patience. Accordingly he is called *the Faithful Witness* or Martyr, by St. John, Revel. i. 5. and St. Paul speaks of *the good Confession which he witnessed before Pontius Pilate*, as a Pattern to his Followers, of adhering constantly to the Truth, even unto Death; 1 Tim. vi. 12.

Ibid. *The Spirit of Knowledge, and of the fear of the Lord* ] *The Knowledge of the Law or Will of God, and a Disposition to obey it: The Fear of God* may not improperly be ascribed to *Christ*, who in all things gave God the Glory, and professed that he had received all things from him; See *Matth. xii. 28.* and was himself the most perfect Pattern of an entire Submission and Resignation to the Will of God; and therefore is said by St. Paul to have been *heard in that he feared*, or, upon the account of his Piety; *Heb. v. 7.*

The *Septuagint* reckon up here seven Gifts of the Spirit, answerable to the *Seven Spirits of God*, mentioned *Zech. iii. 9.* *Revel. i. 4.*

Ver. 3. *He shall make him of quick Understanding* Verse 3. *in the Fear of the Lord* ] In Things pertaining unto Godliness: He shall lay hold of all Opportunities of advancing God's Honour, and promoting true Piety:

Chapter XI. Piety : This exactly answers that Character our Saviour gives of himself ; That he made it *his Meat and Drink to do the Will of him that sent him, and to finish his Work* ; Joh. iv. 34.

Ibid. *And he shall not judge after the sight of his Eyes, neither reprove after the hearing of his Ears* ] He will not judge according to outward appearance, but will judge righteous judgment, as our Saviour speaks, Job. vii. 24.

Verse 4. Ver. 4. *But with righteousness shall he judge the Poor, and reprove with equity for the meek of the Earth* ] It is a great Sign of the Impartial Administration of Justice, when the Poor are equally regarded with the Rich, and protected from the Oppressions of the great Ones. Accordingly this is a constant Character of Christ's Kingdom : See *Psal. lxxii. 2, 12. Isa. xxvii. 6.* with the Note there ; as the Blessings of the Gospel are peculiarly promised to the Poor, *Matth. v. 3. Jam. ii. 5.* that is, to those who have the true Spirit of Poverty, which consists in a Contempt of this World, and an humble Submission to the Dispensations of Providence.

Ibid. *And he shall smite the Earth with the Rod of his Mouth, and with the breath of his Lips shall he slay the Wicked* ] A Rod is an Emblem of Power ; See Note on *ch. ix. 4.* So the Power of Christ in his Kingdom is often compared to a Rod, *Psal. cx. 2.* and to a *Rod of Iron*, *Psal. ii. 9.* because it will, in the End, break to pieces all its Adversaries ; See *Dan. ii. 44. Rev. ii. 27.* This Rod is said here to proceed out of the Mouth of Christ, as it signifies the Word of God, containing his Threatnings and Judgments denounced against Sinners. This same Word is said by St. Paul to be *sharper than any two-edged Sword* ;



*Sword*; Hebr. iv. 12. because it will utterly consume and destroy those that continue disobedient, in Allusion to the Words here: This *Sword* is described as proceeding out of the Mouth of Christ, Revel. i. 16. because 'tis like a Sentence of Condemnation pronounced upon the Rebellious by him as the Judge of the World; See Job. xii. 48.

The latter Part of this Verse will eminently be fulfilled in the Destruction of *Antichrist*, to whom St. Paul applies it, 2 Thess. ii. 8. Compare Revel. xix. 21, who is by way of Eminence called the *Wicked One, the Man of Sin*, and ὁ ἀντιχρίστos, the *Adversary to God's Truth and People*, 2 Thess. ii. 3, 4, 8.

The Earth here signifies the Ungodly, who are elsewhere called the World; See Job. vii. 7. xii. 32. xv. 18. xvii. 9, 14.

Ver. 5. *And righteousness shall be the Girdle of his Loins, and faithfulness the Girdle of his Reins*]  
A Girdle was a Mark of Honour, See ch. xxiii. 21. and was used both for Strength and Expedition; See ch. v. 27. Psal. lxxv. 6. and Luke xiii. 35. The Expression implies here, that a strict Regard to Truth, Integrity and Justice, will be the Honour and Stability of Christ's Kingdom; Compare Ephes. vi. 14. On the contrary, *Antichrist* is described, as coming with all *deceivableness of Unrighteousness*, or all the Arts of *unrighteous Deceit*, 2 Thess. ii. 9. And without question, nothing hath tended more to the corrupting the Truth of the Gospel, or weakening the Power of it, than the giving Encouragement to *pious Frauds and Forgeries*.

Verse 5.

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Ver. 6, 7, 8.

Ver. 6, 7, 8. *The Wolf also shall dwell with the Lamb, &c.* These Metaphorical Expressions denote, that every thing shall contribute toward a firm and lasting Peace, both inward and outward Occasions of Disturbances being removed: The Great and Powerful, that use to oppress their Inferiours, being disposed to come to Terms of Accommodation. This may be meant by the *Wolf and the Lamb's dwelling together*, and the like Expressions that follow: Compare *Ecclus. xiii. 17, 18, 19*. But they further imply, that God will protect his People against all Persecution and outward Violence, which is elsewhere expressed by his *making a Covenant for them with the Beasts of the Field*, *Hos. ii. 18*. compared with *Levit. xxvi. 6*. *Job v. 23*. *Ezek. xxxiv. 25*. See likewise the Note upon *ch. xxxiv. 10*.

Verse 9.

Ver. 9. *They shall not hurt nor destroy in all my Holy Mountain* ] See Note on *ch. ii. 2*.

*Ibid. For the Earth shall be full of the Knowledge of the LORD* ] These Words are a Proof that the Expressions used in the foregoing Verses are Metaphorical, and denote, that the great Change in the outward Face of Things under the flourishing State of *Christ's Kingdom*, shall be chiefly owing to the Increase of their Knowledge in the Duties of Religion, which, when 'tis made the governing Principle of Men's Lives, does tame the roughest Tempers, and subdue the most boisterous Passions; from whence it follows, that such a State of outward Peace and Tranquillity is not to be expected, but upon greater Advancements of Holiness, than are at present to be seen among the Generality of Christians: Some remarkable Instances of this kind appeared in that Regeneration or Renovation of Mind and Manners of

of several Converts in the Primitive Church, upon their Baptism; for the Truth of which Facts, St. Cyprian and Lactantius appeal to their own and other Men's Experience who lived in the same Times; the former in his *Epistle ad Donatum*, the latter in his *Divine Institutions*, lib. III. cap. 25. the same thing having been before attested by St. Paul, 1 Cor. vi. 11.

Ibid. *As the Waters cover the Sea* ] i. e. The Channel of the Sea: The Means of Grace and Divine Knowledge are often compared to large Streams or Rivers of Water; See ch. xii. 3. xlv. 4. lv. 1. Job. vii. 38, 39.

Ver. 10. *And in that day there shall be a Root of Jesse* ] The Hebrew Word *Shorash* signifies both a Root, and a Branch growing out of a Root: Compare the first Verse of this Chapter, with ch. liii. 3. where it is said of Christ, that he shall grow up as a tender Plant, and as a Root out of a dry Ground: Where the Sense directs us to explain it rather of a Branch, called a tender Plant just before, since a Root does not properly grow out of, but in the Ground: In the same Sense Christ is called the Root and Off-spring of David, Revel. xxii. 16. which Words are an Allusion to this very Place: So the Latin Word *Stirps* signifies both the Stock and the Branches springing out of it.

Ibid. *Which shall stand for an Ensign of the People* ] See the same Metaphor ch. xlix. 22. lxii. 10. The Design of setting up a Standard, is to assemble People together. Thus the first Preachers of the Gospel, as so many Heralds, sent abroad into the several Parts of the World, gathered a numerous Assembly of the Gentiles into the Church: Hither the Gentiles are said



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said to seek, or repair, in Allusion to the Custom among the Jews of repairing to their Temple at the solemn Festivals: Compare *Deut. xii. 5.* and see the Note on *ch. ix. 7.*

[*Ibid. And his rest shall be glorious.*] The Ark is stiled God's *Resting-place*, *Psal. cxxxii. 8, 13.* 1 *Chron. xxviii. 2.* By the same Analogy the Church is here called Christ's *Rest*, which is said to be *Glorious* and *Flourishing*, in Allusion to the *Shekinah* or Cloud of Glory, the Symbol of God's Presence, which covered the Tabernacle, *Exod. xl. 34.* and afterward filled the Temple, 1 *Kings viii. 10.* and then settled itself over the Cherubims: See the Note on *ch. xxxvii. 16.* The Words import, that in the Times here spoken of, the Church shall be in such a Glorious settled State, as shall be visible in the Eyes of the World, not in a mean persecuted Condition, or forced to remove from Place to Place to avoid the Fury of its Persecutors, as the Church is described *flying into the Wilderness*, in the *Revelation*.

Verse 11.

Ver. 11. *The Lord shall set his Hand the second Time to recover the Remnant of his People]*

This Chapter contains a general Prophecy of the Advancement Christ's Kingdom should make in the World. But as this Advancement is made by different Steps and Degrees; so the several Parts of this Prophecy may be supposed to point at different Ages or Periods of Time: See Note on *ch. ii. 2.* And I take this Part of the Chapter from the tenth Verse onward, to foretell those glorious Times of the Church which shall be ushered in by the Restoration of the Jewish Nation, when they shall embrace the Gospel and be restored to their own Country.

try from the several Dispersions where they are scattered: This remarkable Scene of Providence is plainly foretold by most of the Prophets of the Old Testament, and by St. Paul in the New: See *Deut.* xxx. 3; 4, 5. xxxii. 43. *Isa.* xxvii. 12, 13. xlv. 17. &c. xlix. 6. &c. liv. lix. 20. lx. lxi. lxii. lxv. lxvi. *Jerem.* xxiii. 8. xxx. 8, 9, 10. xxxi. 36.—40. i. 4. *Ezek.* xi. 17. &c. xx. 34. &c. xxxiv. 13. xxxvi. 24. &c. xxxvii. 21. *Hos.* i. 11. iii. 5. *Joel* iii. 1. &c. *Amos* ix. 14, 15. *Obad.* vi. 17. &c. *Micab* vii. 14, 15. *Zech.* viii. 7, 13. x. 6. &c. xii. 10. xiv. 8. &c. *Rom.* xi. 25, 26. *2 Cor.* iii. 16.

*Ibid.* The LORD shall set his Hand a second time, &c.] The Words imply that this shall be as great a Deliverance as that out of Egypt: Compare *Psal.* lxxviii. 23. *Micab* vii. 15.

*Ibid.* From Assyria and from Egypt.] See Note on Verse 16th.

*Ibid.* And from Patbras] A Countrey in Egypt: See *Jerem.* xlv. 1. *Ezek.* xxix. 14.

*Ibid.* And from Cush] See Note on *ch.* xviii. 1.

*Ibid.* And from Elam] i. e. Persia.

*Ibid.* And from Shinar] i. e. Babylon: See *Gen.* xi. 2.

*Ibid.* And from Hamath] See Note on *ch.* x. 9.

*Ibid.* And from the Islands of the Sea] The Jews call all those Places Islands, that lie upon the Sea-Coast, especially the Countries upon the Mediterranean Sea, the Coast whereof they were best acquainted with. Thus the Posterity of Japhet is said to have peopled the Islands of the Gentiles, *Gen.* x. 5. that is, the Sea-Coasts of Asia and Greece. See Mr. Mede, Book I. Discourse 49. So that the Expression

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pression of the Text may very well comprehend even the *European Nations*, and confutes that Cavil of Mr. *White's*, in his Argument of this Chapter, against Understanding this Part of the Chapter of the Restoration of the *Jews* in the latter Times, because there is no Mention made of *England, Holland, Germany, &c.* where their Number is greatest. And it is observable, that generally where the Prophet *Isaiab* foretells the Calling of the Gentiles, he makes particular Mention of the Islands: See *ch. xli. 1. xlii. 10, 12. xlix. 1. li. 5. lx. 9.* which many Interpreters have looked upon as a plain Intimation, that the Christian Religion should take deepest Root in those Parts of the World, which were separated from the *Jews* by the Sea, and peopled by the Posterity of *Japhet*, who settled themselves in the Islands of the Gentiles. So that the Islands in the Prophetick Style seem particularly to denote the *Western Parts* of the World, or the *European Nations*: The *West* being often called *the Sea* in the Scripture Language. In like manner some explain the *Isles a far off*, mentioned *ch. lxvi. 19.* of the Western Parts of the World, and suppose them, with the other Countries there named, to denote the four Quarters of the Earth.

Verse 12. Ver. 12. *And he shall set up an Ensign for the Nations, and shall assemble the out-casts of Israel*] See ver. 10. The Gentiles shall not only come into the Church themselves, but shall likewise with one accord, as by a Signal, restore all the *Jews* to their own Country, and assemble them from the several Dispersions whither they have been scattered. Compare *ch. xliii. 6. xlix. 22. lx. 4. lxii. 10.*

Ver.



Ver. 13. *The envy also of Ephraim shall depart, and the Adversaries of Judah shall be cut off, &c.* Chapter  
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 When the Ten Tribes made a Separation from *Ju-*  
*dah*, *Ephraim* was looked upon as the Principal Verse 13.  
 Tribe of that Separation, and is often put for *Israel*,  
 as that was a distinct Kingdom from *Judah*: See  
 Note on *ch. vii. 2.* Thus the Word is taken here,  
 and the Verse imports, that the Quarrels and Dis-  
 sentions that used to be between those two Rival  
 Kingdoms shall be quite at an End, and they shall  
 both be govern'd by one King, the *Messias*. See  
*Ezek. xxxvii. 16. — 22. Jerem. iii. 18. Hos. i. 11.*  
 We may further observe, that in most of the above-  
 mentioned Prophecies, where the General Restora-  
 tion of the *Jews* is foretold, *Israel* and *Judah* are  
 joined together, as equally Sharers in the Blessing.

Verse 14. *But they shall fly upon the Shoulders of* Verse 14.  
*the Philistines — they shall lay their hand upon Edom*  
*and Moab, and the Children of Ammon shall obey*  
*them*] These People were all Borderers upon *Pale-*  
*stine*, and took all Occasions to shew their Spight  
 and ill Will against the *Jews*. Upon which Ac-  
 count in the Prophetical Dialect, they are often used  
 in a General Sense for the Enemies of God's Truth  
 and People. Compare *ch. xxv. 10. xxxiv. 5, 6.*  
*Isa. iii. 19. Amos ix. 12.* To the same Sense the  
 Names of *Affyria*, *Egypt* and *Babylon* are used in  
 other Places: See particularly *ch. xix. 23. Revel.*  
*xi. 8.* The Meaning therefore of the Place is, That  
 God's People shall have a compleat Victory over their  
 Enemies, whether they be the Associates of *Anti-*  
*christ*, or of whatsoever other Denomination.

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Ibid. *They shall spoil them of the East together.*] The Hebrew reads, *The Children of the East*: By which are meant the *Arabians* in general, and the several sorts of them, as the *Midianites*, *Amalekites*, &c. Compare *Judg.* vi. 3. vii. 12. viii. 10. *Arabia* is commonly called the *East Country* in Scripture: See *Gen.* x. 30. xxv. 6. *Job* i. 3. *Jerem.* xlix. 28. Tho' Mr. Mede is of Opinion that it was called so in respect of *Egypt*, and that the *Jews* learned that Form of Speech during their Sojourning there; *Arabia* lying rather Southward of *Palestine*. See his *Works*, p. 467.

Verse 15. Ver. 15. *And the LORD shall utterly destroy the Tongue of the Egyptian Sea, &c.*] The Word *Tongue* when applied to the Sea, signifies a *Bay*, and so it is translated, *Josh.* xv. 2, 5. So that by the *Tongue of the Egyptian Sea*, must be meant the Bay of the *Mediterranean Sea*, where the River *Nile* empties itself into the *Mediterranean*. By the *River* here is certainly meant the *Nile*, Compare *ch.* xix. 5. xxiii. 3. famous for its seven Mouths. So the Verse imports the Deliverance of the *Jews* in the latter Times from their several Captivities, which shall be as miraculous as that which was vouchsafed to them by *Moses*, when by lifting up his Rod the Red Sea was divided, and gave them a Passage out of *Egypt*, *Exod.* xiv. 16. See the following Verse.

Verse 16. Ver. 16. *And there shall be an High-way for the Remnant of his People which shall be left from Assyria*] Compare *ch.* xix. 23. where the same Expression is used: It here denotes the *Jews* Deliverance from their Oppressors, and their very Enemies coming into the Church, and being made Partakers of the same Promises with the *Jews*. *Assyria* and *Egypt*

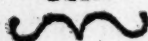
*Egypt* were the two flourishing Kingdoms which bordered upon *Judea*, and by turns were the great Oppressors of God's People: See *ch.* lii. 4. *Hos.* ix. 3. Whereupon in many of the Prophecies which mention the Restoration of the *Jews*, and their Return from their several Dispersions, *Assyria* and *Egypt* are joined together, as the two most remarkable Places from whence their Captivity should return. Compare *ch.* xix. 23, 24, 25. xxvii. 13. *Zech.* x. 10, 11. And whether we understand by the *River*, ver. 15. the *River Nile*, according to the Note there, or the *River Euphrates*, (called the *River* by way of Eminence, *ch.* xxvii. 12. *Ferem.* ii. 18.) as many Interpreters do; the Sense comes all to one, and imports the same with the Phrase of *drying up the Waters of Euphrates*, *Rev.* xvi. 12. which signifies there the removing all Impediments that might hinder the Return of God's People. The Expressions in both these Places may be an Allusion to *Cyrus's* draining the *River Euphrates* when he took *Babylon*. Compare *ch.* xlv. 27. and *Fer.* i. 38. li. 36.







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CHAP. XII.

The ARGUMENT.

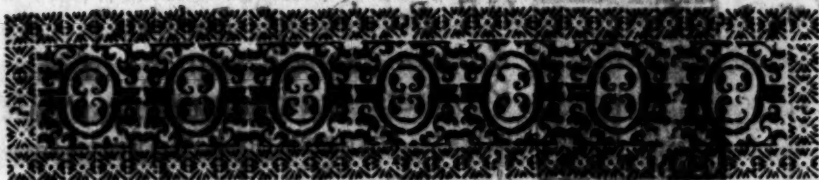
*This Chapter is an Hymn of Praise, proper to be used in that Triumphant State of the Church, described in the foregoing Chapter. Of the same Use are the Hymns recorded chap. xxv. and xxvi. and Revel. xv. 3. Many of the Psalms relate to the same Glorious Time, particularly Psal. xcii, xcvi, xcvii, cxlix.*

Verse 3. Ver. 3.



*Herefore with joy shall ye draw water out of the Walls of Salvation] From God's Mercy and Bounty, who is the Fountain of Life, and of all Blessings both Spiritual and Temporal, Psal. xxxvi. 9. Jerem. ii. 13. The Jews did use to repeat this Verse, when with a great deal of Joy and Ceremony they drew Water out of the River of Shiloah upon the last Day of the Feast of Tabernacles; to which Custom our Saviour is supposed to allude, Job. vii.*

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**C H A P. XIII.**

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**The A R G U M E N T.**

*Here begins the third Part of this Prophecy, which reaches unto the End of the xxviii<sup>th</sup> Chapter. After the Description of those glorious Times which should come to pass in the latter Days, the Prophet foretells the Destruction of God's Enemies, and begins with Babylon, whither God's People were to be carried Captive, and therefore was a Type or Figure of Antichrist the great Oppressor of God's Church in After-times: See Rev. xvii. 5. And whoever carefully considers several particulars in this and the next Chapter, and compares them with the former Part of the xxi<sup>st</sup> Chapter, with Chapter xlvii, and the i and li Chapters of Jeremiah, which treat of the same Subject, will easily find that these Prophecies have an Aspect beyond the Taking of Babylon by Cyrus, inasmuch as the Prophets describe this Judgment as a decisive Stroke, that should thoroughly vindicate the Cause of oppressed Truth and Innocence, and put a final Period to Idolatry, and to all the Miseries and Oppressions of God's People; several of which particulars shall be taken Notice of, as the Text offers Occasion.*

**THE**

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## Verse 1.

Ver. 1.



*THE Burden of Babylon.] A Burden in the Language of the Prophets is a burdensome Prophecy, threatening Ruin and Destruction. This Word came in*

After-times to be used by way of Derision of God's Threatnings among the profane *Jews*, upon which Account he forbade the Use of it: See *Jerem. xxiii. 33, 34. &c.*

Verse 2.

Ver. 2. *Lift ye up a Banner upon the high Mountain, exalt the Voice unto them, shake the hand]* The Use of setting up a Banner is for assembling Men of Arms together, (Compare *ch. v. 26.*) which was for that Reason set upon an high Hill, that it might be the more taken Notice of: See *ch. xviii. 3. xxx. 17.* shaking, or lifting up the Hand was a Token that served to the same Purpose. Compare *ch. xlix. 22.*

*Ibid. That they may go into the Gates of the Nobles.]* To lift themselves under the Service of the several great Officers and Commanders.

Verse 3.

Ver. 3. *I have commanded my sanctified ones]* That is, those whom I have appointed and set apart for this Purpose. To *Sanctify War*, in the Hebrew Language is the same as to prepare War, See *Jer. vi. 4. xxii. 7. Joel iii. 9.* To the same Purpose God calls *Nebuchadnezzar his Servant*, *Jer. xxv. 9.* and *Cyrus his anointed*, *Isa. xlv. 1.* because they were ordained and set apart by God to be the Executioners of his Judgments upon those Nations whom he had marked out for Destruction.

*Ibid. I have also called my mighty ones for mine Anger]* Those whom I have endued with Strength for



for the executing my Vengeance upon a sinful People. Compare *ch. v. 27. xlv. 1, 2, 3. Joel ii. 11.* Chapter XIII.

*Ibid. Even them that rejoyce in my Highness.]* That take pleasure in executing those Commands of mine, which will illustrate my Honour and Greatness.

Ver. 4. *The Noise of a Multitude in the Mountain.]* Gathering round the Banner which was set up there, *ver. 2.* Or else the Prophet represents them as descried afar off upon the Mountains, and coming down from thence to besiege *Babylon.* The Expressions are noble, and contain a lively Description of that Terror which the Appearance of an hostile Army strikes into the Beholders.

*Ibid. A Tumultuous noise of the Kingdoms of Nations gathered together.]* Cyrus his Army was made up out of many different Nations and Kingdoms: See *Jer. l. 41. li. 27, 28.*

Ver. 5. *They come from a far Country, from the End of Heaven.]* Many of Cyrus's Auxiliaries came from very distant Countries; See the places of *Jeremy* just now cited: The Prophet adds this, as an Aggravation of the Judgment; See Note on *ch. x. 3.*

Ver. 6. *It shall come as a Destruction from the Almighty.]* Whole Bower and Purposes none is able to resist.

Ver. 7. *Therefore all bands shall be faint, and every Man's heart shall melt.]* God often strikes a Terror into those whom he designs for Destruction; See *ch. xxx. 17. Deut. xxviii. 7, 25. Ezek. vii. 17. xxi. 7.*

Ver. 8. *They shall be in pain as a Woman that travaileth.]* Any sudden unavoidable Calamity, is fitly represented by the Pains of a Woman's Travail.

Chapter Compare *ch. xxvi. 17. Jerem. xxx. 6. 1 Thess. v. 8.*  
 XIII Ibid. *They shall be amazed one at another, their*

*Faces shall be as flames.]* They shall gaze one at another, like Men under an Amazement, that do not know which way to turn themselves; and their Visages shall be black and ghastly: Compare *Joel ii. 6. Nabum ii. 10.*

Verse 10. Ver. 10. *For the Stars of Heaven, and the Constellations thereof shall not give their Light, &c.]* These, and such like Expressions in the Scripture-phrase, denote great Calamities, when every thing looks dark and dismal: Compare *ch. v. 30. viii. 22. Joel ii. 10. Amos viii. 9, 10. Jerem. xv. 9.* These Metaphors do more particularly signify the Downfall of States and Governments; Compare *ch. xxxiv. 4. Ezek. xxxii. 7. Joel ii. 31. Revel. vi. 12, 13, 14. viii. 12.* Princes and Rulers being sometimes figuratively expressed by the Sun, Moon, and Stars, or the Host of Heaven: See *ch. xiv. 12. xxiv. 21.* Lastly, it may be observed, that all God's particular Judgments being Earnests and Forerunners of the last and general Judgment, the same Expressions are common to both: Compare *Joel iii. 19. Matth. xxiv. 29. 2 Pet. iii. 10.*

Verse 11. Ver. 11. *I will cause the arrogancy of the proud to cease, and will lay low the Haughtiness of the terrible.]* See *ch. xiv. 4, 5, 6, 13, 14.* and the Note upon *ch. ii. 11.*

Verse 12. Ver. 12. *I will make a Man more precious than fine Gold.]* This Expression denotes the Havock that should be made of such Men as were fit to bear Arms, which should make them become as scarce as Gold, and as valuable; See the like Calamity described *ch. iv. 1.* Or else the Words may import, that the  
 Medes

*Males shall spare no Man's Life, tho' he would purchase it with Gold; Compare ver. 17.*

*Ibid. Even a Man than the golden Wedge of Ophir]* Ophir was a Place noted for the best Gold, whither Solomon trafficked for it, *1 Kings ix. 28.* tho' the Place were famous for it long before, as appears by the Book of *Job, ch. xxviii. 16.* Some place Ophir in the East-Indies, particularly *Relandus*, in his *Dissertation upon this Subject*: *Bochart* thinks that there was an Ophir in *Arabia Felix*, which is the Place probably meant in *Job*, tho' he supposes the Ophir that Solomon traded with, to be in *India*: See his *Ptolemy, lib. II. c. 27.* *Huetius* places Ophir in the Eastern Coast of *Africa*, where there is a Place still named *Sophala*, which retains some Affinity with Ophir, called *Sophir* by the *Septuagint*, *1 Kings ix. 28.* See his *Treatise de Navigat. Solomonis, cap. II.*

*Ver. 13. Therefore I will shake the Heavens, and the Earth shall remove out of his place]* These Expressions denote great Alterations: See Note on *ch. v. 25.* and compare *Haggai ii. 6.* *Hebr. xii. 27.*

*Ver. 14. And it shall be like a chased Roe, and as a Sheep that no man taketh up]* The Inhabitants of the Country about *Babylon*, shall flee from place to place, like a Roe, one of the most timorous Creatures that is pursued; and having lost their Leaders, shall wander up and down like Sheep that have lost their Shepherd: Compare *1 Kings xxii. 17.*

*Ibid. They shall every Man turn to his own People, and flee every one into his own Land]* All the Auxiliary Forces which came to assist the *Babylonians*, shall make what haste they can to get home again, as People do in a general Overthrow: Compare *Jerem. l. 16.* *1 Kings xxii. 36.*



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Ver. 15. *Every one that is joined to them, shall fall by the Sword* ] All the Associates of the Babylonians, tho' they be Foreigners, shall partake of their Fate.

## Verse 16.

Ver. 16. *Their Children shall be dashed to pieces before their Eyes* ] By way of Retaliation for the Cruelty of the Babylonians against the Jews ; See 2 Chron. xxxvi. 17. Psal. cxxxvii. 9.

Ibid. *Their Houses shall be spoiled and their Wives ravished* ] All manner of Liberty shall be given to the Rapine and Lust of the Soldiers : Compare Zeck. xiv. 2.

## Verse 17.

Ver. 17. *Behold I will stir up the Medes against them* ] A Nation of no Account when *Isaiah* uttered this Prophecy ; their Country being a Province under the King of *Assyria* ; See 2 Kings xvii. 6. and not erected into a distinct Kingdom till *Deiocrates* their first King took the Administration of the Government, about the seventeenth Year of King *Hezekiah*. But afterwards they grew to be a very considerable People, and made up the principal Part of the Army which was brought against *Babylon* by *Cyrus*, (who himself was a *Median* by the Mother's side) which Army is upon that account described as coming from the North, *Jerem.* l. 9. 41. for so *Media* lay with respect to *Babylon* : See likewise *Isa.* xli. 25. The *Medians* afterward by *Cyrus's* Means, came to have the chief Share in that Empire, which he erected upon the Ruins of the *Babylonian* Monarchy, which is therefore called the Kingdom of the *Medes* and *Persians* in *Daniel*, ch. v. 28. vi. 8. tho' afterwards the *Persians* had the Precedence : See *Esther* i. 3, 9.

Ver.

Ver. 18. *They shall have no pity on the fruit of the Womb, their Eye shall not spare Children.* Chapter XIII. If these two Sentences are not equivalent, the former may be explained of their ripping up Women with Child; a Piece of Barbarity sometimes practised by Conquerors: See *Hos. xiii. 16. Amos i. 13.* Verse 18.

Ver. 19. *And Babylon the Glory of Kingdoms, the Beauty of the Chaldees excellency* Verse 19. The Hea-then Writers give almost an incredible Account of the Greatness of this City. The most moderate Accounts suppose its Walls to have been five and forty Miles in Compass. That Passage in *Jeremy, ch. li. 31.* shews it to be of a vast Extent, *One Host shall run to meet another, and one Messenger to meet another, to shew the King of Babylon, that his City is taken at one end.* But *Aristotle* outdoes even this Account, telling us, that when one part of the City was taken, it was three days before the other Part knew of it: *Politic. lib. III. c. 3.* The Stateliness of this City, was what *Nebuchadnezzar* gloried in, as the Height of his Greatness, *Dan. iv. 30.*

*Ibid. Shall be, as when God overthrew Sodom and Gomorrah* See the same Threatning denounced against *Babylon*, *Jerem. l. 40, 51, 64.* *Babylon* never recovered its ancient Splendor after it was taken by *Cyrus*. But upon the Removal of the Seat of the Empire from thence by the *Persians*, it by degrees decayed, till it was at last reduced to an utter Solitude: See *Strabo lib. XVI.* and *Pliny's Nat. Hist. l. VI. cap. 26.* But this did not come to pass, till a considerable Time after the taking of the City by *Cyrus*. From whence we may conclude; that this Prophecy looks further, to another *Babylon*, mentioned in the *Revelation*, whose Destruction is threatened

Chapter threatened in the fore-cited Words of *Jeremy*, Revel.

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others, that the *Mystical* Sense of several Prophecies, that is, the Sense which is more remotely intended, comes nearer to the Letter of the Prophecies, than that which some call the *Literal* Sense, and think to have been immediately designed by the Prophet.

Verse 20.

Ver. 20. *Neither shall the Arabian pitch Tent there, neither shall the Shepherds make their Fold there*] The *Arabians* were wandering Shepherds, that had no certain Habitation, but carried their Flocks and Tents from place to place, for the Convenience of Pasture: Much like the *Nomades* of *Africa*. This Expression denotes the utmost Degree of Solitude. It is a great Degree of it, for the Places where great Cities stood to be turned into Pasturage; See *ch. xvii. 2. xxvii. 10.* But here 'tis said, that the Ruins of *Babylon* shall be a Place fit only for wild and savage Creatures to resort to.

Verse 21.

Ver. 21. *But wild Beasts of the Desert shall lie there, and their Houses shall be full of doleful Creatures, and Owls shall dwell there, and Satyrs shall dance there*] Compare *ch. xxxiv. 11 — 15. Rev. xviii. 2.* It is uncertain what Creatures are meant by several *Hebrew* Words in this and the following Verse: Particularly what the Word *Sagrim* signifies, which our *English* renders *Satyrs*. The Word originally signifies *Goats*: And it is supposed, that evil Spirits of old time appeared in the Shape of Goats, as the Learned *Bochart* hath proved, *Hierozyic. part. 2. lib. II. cap. 7.* upon which Account the Word is sometimes taken for *Devils*, and is so translated by our Interpreters, *Levit. xvii. 7.*

2 Chron.



2 Chron. xi. 15. But here and *cb.* xxxiv. 14. it is rendred *Satyr*s. The Expression is taken from a vulgar Opinion, that desolate and forlorn Places are inhabited by evil Spirits, who have their Haunts there. See *cb.* xxxiv. 13, 14. *Baruch* iv. 25. *Revel.* xviii. 2. Accordingly our Saviour, in his Parable of an unclean Spirit, saith, That *he walks through dry, or uninhabited Places*, *Matth.* xii. 43.

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Verse 22. *And Dragons in their pleasant Palaces*] Verse 22. The Hebrew Word *Tannin* signifies any large Creature of the creeping Kind, whether upon Sea or Land. Here it is taken for a great Serpent, such as are usually found in Desarts, and desolate Places. Compare *Psal.* xlv. 19. *Jerem.* ix. 11. *li.* 37. See more of this Word, in the Note upon *cb.* xxvii. 1.

*Ibid.* *And her time is near at hand, and her days shall not be prolonged*] What will certainly come to pass, the Prophets commonly speak of as just at hand: Compare *cb.* xlv. 13. *Habak.* ii. 3. *Deut.* xxxii. 35. *Matth.* xxiv. 29.



Chapter  
XIV.

## CHAP. XIV.

## The ARGUMENT.

*A Continuation of the same Subject, containing a Prediction of the utter Downfall of the Babylonian Empire, and Extirpation of the Royal Family there, under which Description is figuratively represented the Destruction of the Powers of Antichrist; the Consequence of which would be, the Deliverance and Restoration of the Jewish Nation in particular, and of the Church in general.*

Verse 1. Ver. 1.



OR the LORD will have mercy upon Jacob, and will yet choose Israel] This immediately relates to the Restoration of the Jewish Captivity by Cyrus, as appears by comparing Zech: i. 17. ii. 12. Israel is sometimes put for Judah, See 2 Chron. xxiii. 2. xxviii. 19. Malach. i. 1. ii. 11. Ezek. xiii. 16. Israel being the Name which God gave to Jacob as a Mark of his Favour, Gen. xxxii. 28. it is chiefly made use of by the Prophets, when they deliver some gracious Promise from the Mouth of God, especially such an one as concerns the Twelve Tribes,

Tribes, who were all equally descended from Jacob, as I doubt not but this Prophecy in its ultimate Sense does. Compare *ch.* xxvii. 6, 12, xliii. 1. *1 Kings* xviii. 31.

*Ibid.* And the Strangers shall be joined unto them, and shall cleave unto the House of Jacob] It is probable, that many Strangers might be made Proselytes to the Jews Religion during their Captivity, who were willing to go along with them into Judaea, there to enjoy the free Exercise of their Religion: As we find there was a *Mixt Multitude* of Egyptian Natives, that accompanied the Jews at their Exit, *Exod.* xli. 38. It appears too, that Cyrus himself acknowledged the God of the Jews to be the true God, See *Ezra* i. 2. and Darius gave Orders, that Sacrifice should be offered daily in the Temple for the Prosperity of himself and his Family, *Ezr.* vi. 10. But these were but small Beginnings of what should come to pass in the Times of the Gospel, to which this Prophecy does certainly relate, as will appear by comparing it with *ch.* lvi. 3, 6, 7, 8. and the Notes there.

Ver. 2. And the People shall take them and bring them to their Place] They shall provide them with all necessary Accommodations for their Journey; See *Ezra* i. 4. This will have a more signal Completion in that Restoration of the Jewish Nation, which shall come to pass in the latter Times. See *ch.* xlix. 22. *lxvi.* 20.

*Ibid.* And the House of Israel shall possess them in the Land of the LORD, for Servants and for Hand-maids, and they shall take them Captives, whose Captives they were, and they shall rule over their Oppressors]



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try for the Sake of the true Religion, would be content to live in an inferior Condition among the *Jews*; And as they became Strangers during their Captivity; so some of these very People shall become their Servants, or, as some understand it, shall become Converts to the true Religion. This may be the Sense of the Words, with relation to the Return of the *Jews* from the *Babylonish* Captivity: But without Question, they have a further Meaning in them, and point at those Times under the Gospel, when those worldly Powers which were great Enemies to the Truth, shall be converted, and pay a profound Submission to the Laws of Christianity and the Pastors of the Church: And having been made *Partakers of their Spiritual things*, shall minister to them in *Carnal things*, as St. Paul speaks, *Rom. xv. 27.* Compare *ch. xlix. 23. lxi. 5.* and see the Notes there.

## Verse 4.

Ver. 4. *Thou shalt take up this Proverb against the King of Babylon*] Compare *Habak. ii. 6.* The Hebrew word *Masbal* signifies not only a proverbial Speech, such as was in every Bodies Mouth, but likewise a *Parable*, or an acute and excellent Saying, drawn up with Art, and adorned with rhetorical Figures: See *Job xxvii. 1. xxix. 1.* such as are the Parables of *Jotham*, and others in the Old Testament, and those of *Christ* in the New. Of the same kind is this which here follows, made up of *Sarcasms* and bitter *Ironies*; together with a Poetical Description of the Infernal Regions, where all the Ghosts of the deceased Tyrants are represented as rising out of their Places, and coming to meet the King of *Babylon*, and congratulate his Arrival among them: *ver. 9, &c.*

Ver.

Ver. 5. *The LORD hath broken the Staff of the wicked*] This was the Lord's doing, none but He could destroy a Power so firmly established. See the Meaning of a Staff explained in the Note upon Verse 5. **Chapter XIV.**  
*ch. ix. 4.*

Ver. 7. *The whole Earth is at rest and quiet*] Verse 7. The People of the Earth are at Peace, now the great Oppressor of the World is gone.

Ver. 8. *Tea the Fir-trees rejoyce together at thee, and the Cedars of Lebanon*] Kings and Princes are figuratively denoted by these Expressions: See Note upon *ch. x. 33.* Kings and Princes of lesser Note were oppressed and ruined by this great Tyrant, as well as the common People. Verse 8.

Ver. 9. *Hell from beneath is moved for thee, to meet thee at thy coming*] See Note on *ver. 4.* The Hebrew word *Sheol*, which our Translation renders *Hell*, or the *Grave*, signifies the State of the Dead in general, See *Job iii. 14, &c.* and is indifferently applied to the Good and Bad. Here it is taken in the worst Sense, and denotes the Infernal Mansions of deceased Tyrants. So likewise *Ezek. xxxii. 21, &c.* a Place exactly parallel to this. Sometimes it signifies the Regions allotted to the Souls of good Men, as particularly when *Jacob* saith, *Gen. xxxvii. 35. I will go down to the Grave* [*Scheolab* in the Hebrew] *to my Son mourning.* Where the Word cannot be understood of the Grave properly so called, because *Jacob* thought his Son was devoured by some wild Beast; but must be meant of the Place where he supposed *Joseph's* Soul to be lodged. The Greek word *Adns*, which answers to *Sheol*, is rendred *the Place of the Dead* by our own Interpreters, *Ecclus. xlviii. 5.* See this Subject largely and learnedly handled

Chapter by Arch-Bishop *Usher*, in his *Answer to the Jesuit's*  
 XIV. *Challenge*, ch. VIII. and by Bishop *Pearson*, upon the  
 Article of *Christ's descent into Hell*.

Verse 11. Ver. 11. *Thy pomp is brought down to the Grave,*  
*and the noise of thy Viols]* All thy State and Glory,  
 thy Mirth and Jollity. Thus the Destruction of  
*Tyre* is threatned, *Ezek. xxvi. 13. I will cause the*  
*noise of thy Songs to cease:* That is, All that Joy  
 and Mirth which attends Prosperity. See likewise  
*cb. xxii. 2. xxiii. 7.* of this Prophecy.

Verse 12. Ver. 12. *How art thou fallen from Heaven, O*  
*Lucifer, Son of the morning!]* Kings and Princes  
 are sometimes represented by the Heavenly Host, See  
 Note on *cb. xiii. 10.* So by *Lucifer* we are to under-  
 stand the King of *Babylon*, who outshined other  
 Kings and Princes, as much as the Morning Star does  
 the other Constellations. But the Expression does  
 likewise allude to the Fall of *Satan*, the Prince of  
 the Apostate Angels, who is described as *falling from*  
*Heaven like Lightning*, *Luk. x. 18.* And the Title  
 of *Son of the Morning*, is common both to the Morn-  
 ing Star and to an Angel; the Angels being stiled  
*Morning Stars*, *Job xxxviii. 7.* The Fall of the A-  
 postate Angels is not directly recorded in the old  
 Testament; but it is implied in the Distinction the  
 Holy Writers make between good and evil Spirits,  
 and is sometimes alluded to by the Prophets, when  
 they threaten Destruction to proud and insolent  
 Tyrants, who, in Imitation of the Pride of the De-  
 vil, exalt themselves against God and his Truth,  
 and are the Instruments of *Satan* in promoting Ido-  
 latri and Wickedness in the World. See *Ezek. xxviii.*  
 2, 13, 14.

Ver.



Ver. 13. *For thou hast said in thy heart, I will ascend into Heaven*] Some Tyrants have been so extravagant as to affect Divine Honours, See Ezek. xxviii. 2. *Act*. xii. 23. and the Pretences of *Caligula*, Verse 13. and other Roman Emperors in this kind are sufficiently known. It is too common among those whose Will is a Law, to forget their Dependance upon God, and fancy themselves to be All-sufficient: which is in effect to ascribe that Honour to themselves which is due to God alone. It was for this Crime that *Nebuchadnezzar* was degraded into a Beast, *Dan*. iv. 30. Chapter XIV.

*Ibid*. *I will exalt my Throne above the Stars of God*] Above the Angels: See ver. 12. Stars in the prophetical Dialect signify Rulers; See Note on *ch*. xiii. 10. and according to the subject Matter denote Governours either in Church or State. See *Revel*. i. 20. vi. 13. viii. 12. ix. 1. *Dan*. viii. 10.

*Ibid*. *I will sit also upon the Mount of the Congregation, in the sides of the North*] I will sit in the Temple of God, which was situate upon Mount *Moriab*, and on the North side of *Jerusalem*: See *Psal*m xlviii. 2. *Ezek*. xl. 2. These Expressions as they allude to the Rebellion of *Satan*, who affected to be equal with God; so they contain in them an exact Description of *Antichrist*, who is represented by *St. Paul*, as *Exalting himself above all that is called God, or that is worshipped, as sitting in the Temple of God, and shewing himself that he is God*, 2 *Thess*. ii. 4. See likewise *Dan*. xi. 36.

Ver. 15. *Yet thou shalt be brought down to Hell*] Verse 15. To the lowest Degree of Misery and Destruction: Compare *Matth*. xi. 23.

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- Ver. 16. *They that see thee shall narrowly look upon thee*] As not knowing thee at first Sight, by reason of the great Alteration of thy Condition.
- Verse 17. Ver. 17. *That opened not the House of his Prisoners*] The marginal Reading expresse the Sense better, *That did not let his Prisoners loose homewards*: That is, Did not Restore them to their own Country, as Cyrus did afterwards to the Jews, but kept them in perpetual Slavery. See *Jerem. l. 33.*
- Verse 18. Ver. 18. *Every one in his own House*] In his own Sepulchre: So the Grave is called the *House of Eternity*, or the *Long Home*, as our Translation very well expresse it, *Eccles. xii. 5.*
- Verse 19. Ver. 19. *But thou art cast out of thy Grave like an abominable Branch, and as the Raiment of those that are slain*] Thou art not allowed the Honour of decent Burial; See the following Verse, and *Jer. xxxvi. 30.* Thou art reputed no better than a dead Branch, that is fit for nothing but to rot upon the Ground. Or like the *Raiment* of those that are slain, which is so filthy, that no body cares to touch it. The touching the Clothes of any Person slain, did contract Uncleanness by the Law, *Numb. xix. 6.* This Verse may fitly be applied to *Belshazzar*, the last King of the *Babylonian* Race, who being slain in a suddain Revolution, his Body might probably be neglected for some time, and suffered to lie above Ground, and afterwards be buried without any Solemnity, but thrown into a Pit in the very Clothes in which he was slain, as common Souldiers are buried in the Field after an Engagement.
- Verse 21. Ver. 21. *Prepare slaughter for his Children, for the Iniquity of their Fathers*] *Belshazzar* being slain, and the Monarchy translated to the *Medes* and

and *Persians*, Dan. v. 30, 31. it is not likely that any related to the Family of the former Monarchs were suffered to survive. Chapter XIV.

*Ibid.* *That they do not rise nor possess the land, nor fill the face of the world with cities*] It was the Ambition of the great Monarchs of those Times, to build new Cities, and call them by their own Names, thereby to perpetuate their Memory. Hence the Cities took their Rise, which were called by the Names of *Seleucia, Ptolemais, Alexandria, &c.* Some render the latter Part of the Verse, *Nor fill the face of the world with Enemies*, such as should continue a Succession of War and Bloodshed, and disturb the Peace and Quiet of Mankind.

Ver. 22. *I — will cut off from Babylon the Name and Remnant, and Son and Nephew*] See the Note on ver. 21. Verse 22.

Ver. 23. *I will also make it a Possession for the Bittern, and Pools of Water*] Compare chap. xiii. 21, 22. xxxiv. 11. *Babylon* stood in a low, marshy Ground, and the Prophet threatens that it shall be as entirely destroyed, as if it were sunk into the Bottom of a great Lake or Pool, See *Jerem. li. 64.* This agrees with what is said *ch. xiii. 19.* That it shall be *as when God overthrew Sodom and Gomorrah*, which were swallowed up in a Lake of Fire and Brimstone. Several learned Men are of Opinion that the same sort of Punishment is threatened to *Mystical Babylon*: *Revel. xviii. 21.* which the Prophet hath here all along in his Eye. Verse 23.

*Ibid.* *And I will sweep it with the besom of destruction*] I will make a clear Riddance of all its Wealth and Substance. See the like Expressions, *2 Kings xxi. 13.*

Ver.



Chapter Ver. 25. *That I will break the Assyrian in my land,*  
 XIV. *and upon my Mountains tread him under foot*] Some  
 Interpreters understand this Verse of Sennacherib,  
 whose Army was destroyed in its March toward Je-  
 rusalem, upon the Mountains of Judaa; See the  
 Note upon *cb. lxx. 9.* and they think that the Pro-  
 phet mentions this as an Earnest of that Vengeance,  
 which is here denounced against the *Babylonian Mo-*  
*narchy*, which was all one with the *Assyrian*, and is  
 called by that Name, even after the Seat of that  
 Empire was removed to *Babylon*: See *2 King. xxiii.*  
*29.* *2 Chron. xxxiii. 11.* But to make this Part of  
 the Verse agree better with what follows, *Then shall*  
*the yoke depart from thy neck, &c.* which Words im-  
 ply the final Deliverance of God's People; I am apt  
 to think that by the *Assyrian*, may be meant some  
 remarkable Enemies of God's Church, (See Note on  
*cb. xi. 14. xxxii. 16.*) and particularly those which  
 are expressed by *Gog and Magog*, *Ezek. xxxviii.*  
*who, as the Prophet there tells us, ver. 17. were*  
*under several Names spoken of by the Prophets of*  
*Israel*: And it is particularly said of them, *That*  
*they shall fall upon the Mountains of Israel*, *Ezek.*  
*xxxix. 4.* the same Expression that is used here.  
 And if we understand the Words thus, it properly  
 follows, as a Conclusion from the Premises, in the  
 next Verse.

Verse 26. Ver. 26. *This is the purpose that is purposed up-*  
*on the whole earth, &c.*] But they, who interpret  
 this Verse of the *Babylonian Empire*, suppose the  
 Prophet speaks of it as if it were an universal Monar-  
 chy, and comprehended in a manner all the known  
 World: As the *Roman Empire* was in After-times  
 stiled by the Name of the World: See *Luk. ii. 1.*

Ver.

Ver. 28. *In the year that King Abaz died, was this Burden]* Here begins a new Prophecy against the Philistines, called a *Burden*, as that against Babylon, ch. xiii. 1. They rejoyced upon the Death of Abaz, which gave occasion to this Prophecy against them.

Ver. 29. *Rejoyce not thou whole Palestina]* All the Tribes or Clans of the Philistines, who had five Lords or Heads over them; See *Josb. xiii. 3.* *1 Sam. vi. 6.*

*Ibid. Because the Rod of him that smote thee is broken]* Because Abaz is dead, the Son of Uzziab thy deadly Enemy, See *2 Chron. xxvi. 6.* Children are commonly represented by Rods or Shoots, that grow out of the Root of a Tree: See *cb. xi. 1.*

*Ibid. For out of the Serpent's Root shall come forth a Cockatrice, and his Fruit shall be a fiery flying Serpent]* As much as a Cockatrice, or a fiery flying Serpent is more to be dreaded than a common Viper; so much more Reason have you to fear *Hezekiab*, than his Grandfather *Uzziab*, because the Grandson will make an entire Conquest of your Country: See *2 Kings xviii. 8.* A flying Serpent is what the Latines call *Serpens faculus*, who darts himself against any Creature he meets: And they are called *Fiery*, because they cause an Inflammation where they sting. See *cb. xxx. 6.*

Ver. 30. *And the first-born of the poor shall feed, and the needy shall lie down in safety]* The same *Hezekiab* shall be a mild and gracious Governour to his own Subjects, he shall take Care of them as a Shepherd does of his Flock, and relieve those who were oppressed by the Philistines in his Father's Time. See *2 Chron. xxviii. 18.* The *First-born of the Poor* denotes those who are remarkably such, as

Chapter the first-born of Death, Job xviii. 13. signifies some  
 XIV. unusual Disease, and such as is distinguished from  
 the common Ways of Dying.

Verse 31. Ver. 31. *For there shall come from the North a  
 smoke*] Judea lay Northward of the Philistines,  
 from whence this Judgment is threatned. Smoke  
 and Fire are Emblems of God's Wrath, and of great  
 Calamities. See Gen. xv. 17. Psal. xviii. 8.

*Ibid. And none shall be alone in his appointed  
 time*] The Jews shall all go out as one Man against  
 the Philistines, at the time appointed by their  
 Leaders.

Verse 32. Ver. 32. *What shall one then answer the messen-  
 gers of the Nation? That the LORD hath founded  
 Zion, and the poor of his People shall trust in it*  
 'Twas usual for neighbouring Nations, who were  
 Friends and Allies, to send Ambassadors, and con-  
 gratulate each others Success: See 2 Sam. viii. 10.  
 2 Kings xx. 12. And when this good Success against  
 the Philistines shall be known abroad, it will be a  
 proper Answer to give to such Ambassadors, That  
 God is the Founder of the Jewish Kingdom, and Sion  
 the Place of his Residence, is under his peculiar Pro-  
 tection, where all humble and devout Persons shall  
 find a safe Retreat: And this Promise will be more  
 fully verified in the Christian Church. See the  
 Notes upon ch. xi. 4. xxvi. 6.

CHAP.



CHAP. XV.

The ARGUMENT.

It is not certain when this Prophecy, contained in this and the following Chapter, was fulfilled; only thus far, that it was brought to pass Three Years after the publishing of it; See ch. xvi. 14. Archbishop Usher in his Annals of the Old Testament, ad A. M. 3280. supposes it fulfilled by Salmaneser, two Years before the Captivity of the Ten Tribes; but the 4th and 5th Verses of the xvi Chapter, speak of the People of Judæa as lately delivered from some very grievous Calamity, wherein the Moabites afforded them no Assistance; which makes it probable, that this Judgment fell upon them some time after Sennacherib's Invasion. Without question, this Prophecy relates to a different time from that of Jeremiah, ch. xlviii.

Ver. 1. Verse 1.

**B**

ecause in the Night Ar of Moab is laid waste, and brought to silence [or cut off, as the Margin reads] because in the Night, Kir of Moab is laid

waste, &c.] Ar and Kir are originally Appellatives, and signifie a City or a fortified Place: There are

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two Cities called by the Name of *Kir* in Scripture; this here mentioned belonging to *Moab*, the other a City in *Media*, spoken of 2 *Kings* xvi. 9. and *Amos* i. 5.

## Verse 2.

Ver. 2. *He is gone up to Bajith, and to Dibon, the high places to weep*] He, that is the People of *Moab*, are gone up to *Bajith*, which Word may be taken for an Appellative, and signifie the House or Temple of an Idol, which the *Moabites* worshipped: Or it may signifie the Place where that Temple stood, called *Beth-baal-meon*, *Josb.* xiii. 17.

*Ibid.* On all Heads shall be baldness, and every Beard cut off] These were Tokens of great Mourning, and frequently used in the funeral Obsequies of the Gentiles, and upon that account forbidden by the Jewish Law: See *Levit.* xix. 27, 28. xxi. 5. *Deut.* xiv. 1. but seem to have been lawfully practised upon other sorrowful Occasions; See *Ezra* ix. 3. *Job* i. 20. *Isaiab* xxii. 12. *Jerem.* vii. 29. *Micah* i. 16.

## Verse 3.

Ver. 3. On the tops of their Houses — every one shall bowl] It was the Custom of those Countries, to build their Houses with flat Roofs; See *Deut.* xxii. 8. thither they retired to pay their Idolatrous Worship, and for that Purpose dedicated Altars on the Tops of their Houses to the Host of Heaven; See 2 *Kings* xxiii. 12. *Jerem.* xix. 13. *Zeph.* i. 5. Or they might go up to their House-tops to discover the Motions of the Enemy, or to look out for Assistance: Compare *cb.* xxii. 1.

## Verse 4.

Ver. 4. Their Voice shall be heard even unto *Jabaz*] A Frontier Town of *Moab*. See *Numb.* xxi. 23.

*Ibid.*

Ibid. The armed Souldiers of Moab shall cry out] Even the Souldiers shall lose their Courage and cry out like Women. Chapter XV.

Ver. 5. My heart shall cry out for Moab] This Verse 5. seems to be spoken in the Person of the Moabites, compare *cb.* xvi. 7. xxi. 3. *Jerem.* xlviii. 31. 36. or in order to excite them to bewail their own Misfortunes, according to that Rule of the Critick, *Si vis me flere, dolendum est primum ipsi tibi.* Horat. in Art. Poet. If we understand the Prophet as speaking in his own Person, it implies that the Calamities of Moab are so great, as to extort Pity even from an Enemy. It may be further observed, that God's Judgments, as they were represented to the Prophets, did sometimes raise such Ideas of Terror in them, as to affect them in an extraordinary manner. See *Jerem.* xxiii. 9. *Dan.* vii. 28. *Habak.* iii. 16.

Ibid. His Fugitives shall flee unto Zoar, an Heifer of three years old] The Sense would run clearer, if, instead of adding the Words *shall flee*, as our Translation does, the Text were supplied from the former Part of the Verse thus, *His Fugitives shall cry out unto Zoar, as an Heifer, &c.* compare *Jerem.* xlviii. 34. An Heifer is observed to be more noisy than a Bullock. The Particle [*As*] is frequently understood. See the Note upon *cb.* xxi. 8.

Ver. 6. For the Waters of Nimrim shall be desolate, for the Hay is withered away, &c.] Nimrim was noted for good Pasture, and Meadows well watered; see *Numb.* xxxii. 3. 36. which shall now be quite trod down and destroyed, as if it had been burnt up in a dry Season.



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Verse 7.

Ver. 7. *That which they have laid up, shall they carry away to the Brook of the Willows*] Or, to the Valley of the Arabians, as our Margin reads it, whither the Assyrians their Enemies carried all the Booty they took from the Moabites, it being the direct Way from Moab to Assyria, as St. Jerom upon the Place informs us.

Verse 8.

Ver. 8. *The howling thereof unto Beer-Elim*] Grotius guessed this Place to be the same which is called Beer, Numb. xxi. 16. and that it had the Title of Elim added to it, from the Prince's digging a Well there, ver. 18.

Verse 9.

Ver. 9. *For the Waters of Dimon shall be full of Blood*] Dimon is the same with Dibon, ver. 2. It hath its Etymology from the Hebrew Dam, which signifies Blood, and to which the Prophet here alludes.

Ibid. *For I will bring more upon Dimon, Lions upon him that escapeth, &c.*] I will bring more and more Calamities; and they that flee to escape the present Evils, shall fall into worse Disasters, as if a Man that fled from his Enemy, should meet with a Lion to devour him. Compare Jer. xlviii. 44. Amos v. 19.





**CHAPTER XVI.**

Chapter XVI.

**The ARGUMENT.**

*This Chapter is a Continuation of God's Judgments against Moab.*

Ver. 1.



**END** ye the Lamb to the Ru-  
ler of the Land, from Sela to  
the Wilderness.] The Moa-  
biters were subdued by David,  
and became his Tributaries,

Verse 1.

2 Sam. viii. 2. and Part of the Tribute which they paid, was an hundred thousand Lambs, 2 Kings iii. 5. which 'tis likely had been discontinued for some time: This the Prophet exhorts them to renew, as a just Acknowledgment to the King of Judah, the Heir of David's Family: The latter Part of the Words might be better translated, from Sela in the Wilderness, See 2 Kings xiv. 7.. The Wilderness of Moab is mentioned again at the 8th Verse of this Chapter.

Ver. 2. *For it shall be, that as a wandering Bird cast out of the Nest, so the Daughters of Moab shall be at the Fords of Arnon]* Some render it thus, Or else

Verse 2.

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*else it shall be, &c.* If ye do not comply with the Advice I have given you, *ver. 1.* ye shall be turned out of your Habitations, and your Daughters shall wander about in an helpless Condition, as young Birds drove out of their Nest, and unable to shift for themselves.

## Verse 3.

*Ver. 3. Take Counsel, execute Judgment.]* The Prophet speaks by way of Advice, and exhorts the *Moabites* to shew that Kindness to their Brethren the *Jews* in the Time of their Distress, as in Reason and Justice they ought to do; but withal does covertly upbraid them with the Neglect of it: *Moab* and *Edom*, tho' they were a People nearly related to the *Jews*; yet laid hold of all Opportunities to aggravate their Miseries, and rejoiced at their Calamities, for which they are severely threatned with Judgments by the Prophets; See *Jerem. xlviii. 27. Obad. ver. 10. &c. Amos i. 11. Zeph. ii. 8.*

*Ibid. Make thy Shadow as the Night in the midst of the Noon-day, hide the Outcasts, bewray not him that wandereth.]* The Prophet compares the Calamities of the *Jews*, which they had lately endured, probably under *Sennacherib's* Invasion, to the scorching Heat of the Sun, and puts the *Moabites* in Mind, that they ought to have been a Refuge to them during this Distress: See the like Expressions, *ch. iv. 6. xxv. 4.*

## Verse 4.

*Ver. 4. For the Extortioner is at an End, the Spoiler ceaseth, the Oppressors are consumed out of the Land.]* This shews the foregoing Expressions to be *Ironical*, as if the Prophet had said, To have shewed such Kindness to us in the Time of our Distress, would have been thankfully accepted, as a seasonable Instance of Humanity and Brotherly Love; but now,



now, Thanks be to God, we have no further need of your Assistance, for that Storm is quickly blown over, and it comes to your Turn to feel God's afflicting Hand.

Ver. 5. *And in Mercy shall the Throne be established, and he shall sit upon it in Truth, in the Tabernacle of David, &c.*] Now Hezekiah's Throne and Kingdom is established, who shall govern his People with an equal Mixture of Justice and Mercy; and therein prefigure the *Messias*, in whom all the Promises made to the House of *David* shall be finally accomplished. The *Tabernacle of David* may allude to his having been a Shepherd, and dwelling in Tents, before he was advanced to a Kingdom; but both here and *Amos ix. 11.* (the only Places where the Phrase is used) it mystically denotes the Church, which is elsewhere called *God's Tabernacle*, as being the Place of his especial Presence, as the Tabernacle of Old was in the Wilderness. Compare *Levit. xxvi. 11.* with *Revel. xxi. 3.*

Ver. 6. *But his Lies shall not be so*] Or rather, *His strength is not so*: *Indignatio ejus plus quam Fortitudo ejus*, saith the *Vulgar Latin*, joining the Words to the former Part of the Verse, *His Wrath is greater than his Strength*; or his Power does not answer his vain Boasts; which Translation agrees very well with the *Hebrew*, and makes the Sense run plain and easie.

Ver. 7. *Therefore shall Moab howl for Moab*] Or, *to Moab*: They shall lament over one another, in this general Calamity.

*Ibid.* *For the Foundations of Kir-hareseth shall ye mourn*] *Kir-hareseth* was one of the strongest Cities of *Moab*; See *2 Kings iii. 25.* whose Foundations,  
T mighty

Chapter XVI. mighty Men, as some understand it, were ruined and destroyed. The same Place is called *Kir-haresb*, at the 11th Verse.

Verse 8. Ver. 8. *For the Fields of Heshbon languish, and the Vine of Sibmah, the Lords of the Heathen have broken down the principal Plants thereof, they are come even to Fazer, they wandered through the Wilderness, &c.]* The Prophet describes the Destruction of a fruitful Country of *Moab*. See *Josh. xiii. 17, 18, 19.* that was noted for Plenty of Vineyards: And pursuing the Metaphor, he saith, That the *Lords of the Nations*, that is, the *Assyrians*, have broken down the principal Plants, i. e. have ruined the principal Inhabitants, and have carried them away, or forced them to leave their own Country; and pass over the Sea, i. e. the River of *Fazer*, (a Stream of the River *Arnon*, which is the Border of *Moab*, *Numb. xxi. 13.*) and made them wander thro' the Wilderness of *Moab*, concerning which, See *Deut. ii. 8.* This Sense of the Verse agrees best with *Jerem. xlviii. 32.* a Place which alludes to this, and borrows some Expressions from it. At the latter End of the Verse, instead of *her Branches are stretched out*, the Margin reads, *Her Branches are plucked up*, which is a better Translation.

Verse 9. Ver. 9. *Therefore I will bewail with the weeping of Fazer, the Vine of Sibmah]* Or, *With weeping I will bewail Fazer [and] the Vine of Sibmah.* I will bewail *Fazer*, that is, those that are carried away to *Fazer*, or forced to fly thither.

Verse 10. Ver. 10. *And gladness shall be taken away out of the plentiful Field, &c.]* See Note on *ch. ix. 3.*

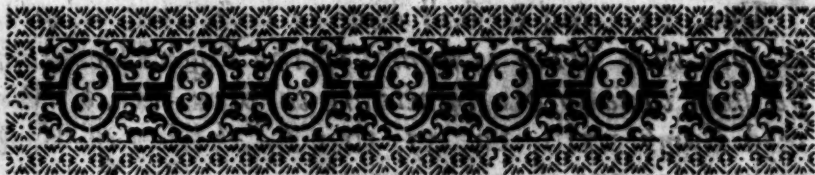
Ver. 11. *Wherefore my Bowels shall sound like an Harp for Moab*] See Note on *ch. xv. 5.* Chapter XVI.

Ver. 12. *And it shall come to pass, that when it is seen that Moab is weary of the High Place, that he shall come to his Sanctuary to pray, &c.*] We read *Numb. xxiii. 13, 27.* that *Balak* King of *Moab* went from one Place to another to offer Sacrifice with *Balaam*, thinking his Devotions might be more prevalent at one Place than another. The same thing is spoken of here, That, when the *Moabites* find their Prayers upon the High Places ineffectual, (See *ch. xv. 2.*) they will then try what Success they may have, when offered in the Sanctuary or Temple of their God *Chemosh*, who was the Tutelar Idol of their Nation. The Word *Sanctuary* is applied to Idolatrous Temples. *Amos vii. 9, 13.* Verse 12.

Ver. 13. *This is the Word the Lord hath spoken concerning Moab, since that time*] Or rather, *A good while ago*, for so the Hebrew *Meax* signifies; See Note on *ch. xlv. 8.* This Judgment, saith the Prophet, was denounced against *Moab* in former Times, particularly by *Amos*, *ch. ii. 1. &c.* and is now confirmed by this Vision, and the particular Time specified when it should be accomplished in the next Verse. Verse 13.

Ver. 14. *Within three Years as the years of an Hireling, and the Glory of Moab shall be contemned*] Within that certain and determinate Time precisely fixed; See the like Expression, *ch. xxi. 16.* and the Note upon that Place: And compare *Job vii. 1.* Some Servants were Bond-slaves during their Lives, but hired Servants were discharged precisely at the Time agreed between them and their Master, and they were usually hired for three Years; See *Deut. xv. 18.* Verse 14.





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CHAP. XVII.

The ARGUMENT.

*In this Chapter to the Twelfth Verse, the Prophet renews his Threatnings against Syria and Israel, whose Destruction he had foretold in the Seventh and Eighth Chapters. The Three last Verses are a distinct Prophecy, which seems to relate to the formidable Invasion of the Assyrians upon Judæa, and their sudden Overthrow.*

Verse 1. Ver. 1.



*Amaseus is taken away from being a City] See Notes on ch. vii. 16. viii. 4. This City was rebuilt afterward, and prophesied against by Jeremy,*

*ch. xlix. 23. and Zachary, ch. ix. 1.*

Verse 2.

*Ver. 2. The Cities of Aroer are forsaken] Gro- tius supposes this Aroer to have been a Tract of Ground in Syria, not that Aroer mentioned Deut. ii. 36. which was in the Confines of Moab and Am- mon, and Part of the Possession of the Reubenites and Gadites. Others suppose this very Country to have*

have been taken away from those Tribes by the **Syrians**, and annexed to their own Dominions. Chapter XVII.

*Ibid. They shall be for Flocks to lie down in, and none shall make them afraid.]* Where they may die securely, and no Body disturb them. It is a Proverbial Expression for utter Destruction, to say, *That Grass grows where such a Town stood*: See Note on *cb. vii. 25.*

Ver. 3. *The Fortress also shall cease from Ephraim, and the Kingdom from Damascus]* As the two Kingdoms of Syria and Israel were Confederates against Judah; so they are threatned with one common Destruction. See *cb. vii. 1, 16. viii. 4.* of the Use of the Word *Ephraim* See Note on *cb. vii. 2.*

*Ibid. They shall be as the Glory of the Children of Israel]* Who were in a declining Condition for several Years before. See *2 Kings xv. 29.*

Ver. 4. *The Glory of Jacob shall be made thin, and the Fatness of his Flesh shall wax lean]* Jacob is the same with Israel in the foregoing Verse, and both denote the Ten Tribes, as *cb. ix. 8.* God's Judgments are sometimes expressed by *Leanness*, because like a Consumption they waste the Strength. See *cb. x. 16. xxiv. 16. Psal. cvi. 16.*

Ver. 5. *And it shall be as when the Harvest-man gathereth the Corn, and reapeth the Ears with his Arm]* The Word *Harvest* is sometimes Metaphorically used to signify an entire Destruction, because the Harvest makes a clear Riddance, and leaves the Fields empty and bare. See *Jer. li. 33. Hos. vi. 11.*

*Ibid. In the Valley of Rephaim]* The same Words are translated, *the Valley of Gyants*, *Josh. xv. 8. xviii. 6.* It was a fruitful Valley that lay near *Jerusalem.* Ver.

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Ver. 6. *Yet gleaning Grapes shall be left in it, as the shaking of an Olive-tree, &c.]* The former Verse was an Illustration of *Israel's* Destruction from the ridding of Fields in the Corn Harvest: In this the Metaphor is taken from the Vintage, and the gathering in of the Summer Fruits, and implies, that the Desolation shall not be so entire, but that a few should be left, like the Gleanings of a Vine or an Olive-tree after the main Crop is gathered: Compare *ch. xxiv. 13.* Accordingly we find, that some of the ancient Inhabitants of the Ten Tribes were left after *Salmanezzer's* Captivity: See *2 Chron. xxx. 10, 11.* and even after the second Captivity of that People in the Time of *Efarbaddon.* See *2 Chron. xxxv. 18.*

## Verse 7.

Ver. 7. *In that Day shall a Man look to his Maker, &c.]* God's Judgments upon the Kingdom of *Israel,* shall have that Effect, as to turn many of those that remain from their Idolatrous Worship to serve the true God. See *2 Chron. xxx. 11, 18.*

## Verse 8.

Ver. 8. *Neither shall respect that which his Fingers have made, either the Groves or the Images]* The Groves being here called the Work of Men's Hands, the Word seems to be taken for an Idol placed in a Grove, as it is used, *2 Kings xxi. 7.* compared with *ch. xxiii. 6.* The Images here mentioned are translated *Sun-images* in the Margin, and are supposed to be such as were erected in Honour of the Sun. See *Ezek. vi. 4. 2 Chron. xxxiv. 4.*

## Verse 9.

Ver. 9. *In that day shall his strong Cities be as a forsaken Bough and an uppermost Branch]* The Cities belonging to the Ten Tribes shall stand solitary and destitute of Inhabitants, all the Country about them being destroyed.

Idid.



Ibid. *Which they left because of the Children of Israel*] The Sense is here imperfect: Most Expositors understand the Words of the *Affyrians*, that they left some Cities with a few Inhabitants in the Kingdom of *Israel*, that a Remnant of that People might be preserved: See ver. 6. But the Copy which the *Septuagint* followed, instead of the *Hebrew* Words, *Hashorefb Vebaamir*, i. e. *Bough and uppermost Branch*, read *Hachivi Vebaamori*, i. e. the *Hivites and Amorites*: For they translate the Verse thus, *Thy Cities shall be forsaken, as when the Hivites and the Amorites forsook them, because of the Children of Israel.* Which Reading gives a plain and full Sense to the Text. We justly esteem the present *Hebrew* Text as a very correct Copy; but we need not ascribe such a Degree of Infallibility to it, as to reject a better Reading, when it is suggested by the ancient Versions. For such a Concession does no more weaken the Authority of the Old Testament, than the various Readings of the *Greek* Copies, invalidate that of the New.

Ver. 10. *Therefore shalt thou plant pleasant Plants, and shalt set it with strange Slips*] Or rather with foreign Slips, such as for their Rarity are fetched from foreign Parts. Verse 10.

Ver. 11. *In the day shalt thou make thy Plants to grow, and in the Morning shalt thou make thy Seed to flourish, &c.*] The Sense depends upon the former Verse, and both together import thus much; Because thou hast forsaken the true God, to follow Idols, nothing shall thrive with thee: Altho' like an industrious Gardiner thou procurest the choicest Plants, and takest the greatest Care to make Verse 11.

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make them grow, watering and trimming at all Seasons of the Day, yet when thou expectest to reap the Fruit of thy Labours, (so our Margin very fitly translates *Jom Nachalab*, the Day of Inheritance, or of enjoying what we have taken Pains for) thou shalt find nothing but Loss and Disappointment. The Hebrew Language wants the Potential Mood, which is often supplied by the Future Tense, as it seems to be here: So the Words might be rendred more plainly, thus, *Thou mayst plant pleasant Plants, and mayst set it with foreign Ships, in the Day thou mayst make thy Plant to grow, and in the Morning thou mayst make thy Seed to flourish, but &c.* When the Hebrews would signify doing a thing speedily with Care and Diligence, they often express it by doing it in the Morning. See *ch. l. 4. Psalm xli. 5.* where our Translation reads, *God shall help her*, and that right early: But it is in the Hebrew, *When the Morning appeareth.*

Verse 12. Ver. 12. *Wo to the Multitude of many People which make a noise, like the noise of the Seas* ] As Multitudes are compared to Waters, See *Revel. xvii. 15.* so great Armies are resembled to Inundations, because they over-run all that comes in their way, and carry every thing before them: See Note on *ch. viii. 7.*

Verse 13. Ver. 13. *As the Chaff of the Mountains before the Wind, and like a rolling thing before the Whirlwind* ] The Jews used to thresh their Corn upon Hills, and Places expos'd to the Wind (See *ch. xli. 14.* and *2 Chron. iii. 1.*) which dispersed the Chaff, and blew it away. The Word *Galgol*, which our Text translates *rolling thing*, is better rendred *Thistle-down* in the

the Margin; the Word signifies any Straws or  
Motes, which are driven about with the Wind:  
Compare *Psalm* lxxxiii. 13. where our *English* reads,  
*make them like a wheel*, but it should be translated,  
*make them like Thistle-down*, for the Word both there  
and here is joined with *Stubble* as an equivalent Ex-  
pression.

Ver. 14. *Behold at even-tide trouble, and in the Morning he is not.* This fitly represents the Con-  
dition of *Sennacherib's* Army, which caused great Con-  
sternation over Night, but were all destroyed before  
next Morning: *2 Kings* xix. 35.



**P. A. H. C. U.**

place without their Assistance.



# ACOMMENTARY

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CHAP. XVIII.

The ARGUMENT.

Ethiopia and Egypt were the Jews Confederates when they were invaded by Sennacherib; See ch. xx. 5. 2 Kings xviii. 21. compared with 2 Kings xix. 9. But it is a great Question among Learned Men, whether by Ethiopia, called Chush in the Hebrew, be meant Arabia, lying Eastward of Egypt, and therefore joined with Seba, ch. xliii. 3. or Ethiopia, properly so called, lying Westward of it: If we understand it of the latter, as Huëtius does, Comment. in Origen p. 43 and 50. We must then understand the fore-mentioned Text, 2 Kings xix. 9. of Tirhakah King of Ethiopia (called Tarken in Strabo lib. I. & XV.) coming to fight against Sennacherib, and sending forces to assist the Egyptians and the Jews: And this Sense Archbishop Usher follows in his Annals of the Old Testament, ad A. M. 3294. But in which Sense soever we take the Word Chush, this Prophecy relates to Egypt, in Conjunction with Ethiopia or Arabia, and the Prophet shews, that altho' the Designs of the Jews Allies in their Favour, should prove abortive, yet God will defend his own dwelling-place without their Assistance.

Ver.

Ver. 1.



*On to the Land shadowing with Wings.* It is generally agreed

Verse 1.

that this is a Description of Egypt; Some understand the Words of their Ships, with spreading Sails like Wings; Others of the Protection she boasted that she could give to her Allies: But the Hebrew, *Tsiltsel*, which our English renders shadowing, does properly signify a sort of Timbrel called in Latin, *Sistrum*, which was an Instrument of Musick peculiar to the Egyptians in their Sacrifices to *Isis*; and the Words, *Tsiltsel Kenaphim*, are interpreted a *Winged Cymbal* by Huëtius, *Demonstr. Evang. Prop. IV. cap. IV. n. 10.* which he tells us is an exact Description of the *Sistrum*, and supposes the Expression to be a Periphrasis of Egypt, called here the Land famous for its winged Cymbals. The Ingenious Mr. Reeves in his Notes upon *Minucius Felix*, ch. 21. expounds the Phrase, *shadowing with Wings*, of a Swallow that used to be pictured over the Statue of *Isis* with expanded Wings. Le Moine in his *Varia Sacra*, Part II. pag. 2. thinks that by the Word *Kenaphim*, *Wings*, the Prophet denotes the Idol which the Egyptians called *Kneph*, who was represented with Wings, and an Egg coming out of his Mouth, to signify the Creation of the World, by the Word and Decree of God; the World itself being represented by *Isis*: This *Kneph* is mentioned by *Plutarch* in his Book *de Iside & Osiride*, and is called *Kneph*, by *Strabo*, lib. XVII.

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Verse 2.

Ibid. Which is beyond the Rivers of Ethiopia] Or rather, which borders upon the Rivers of Ethiopia; The Hebrew signifies indifferently either *Cis* or *Trans*, hither, or further side of a River.

Ver. 2. That sendeth Ambassadors by Sea, even in Vessels of Bulrushes upon the Waters] To encourage their Confederates with Promises of Assistance. But the Hebrew *Tsinim*, which our English renders Ambassadors, does likewise signify Idols, and so is translated *ch. xlv. 16*. Following this Sense, Bockart and Le Moyne understand the Words of the Image of *Isis*, which the Egyptians used to carry from place to place by Water, in a sort of Paper Vessel or Ship: Lucan speaking of their little Boats, saith,

*Conseritur bibula Memphitis cymba papyro. Lib. 4.*

Ibid. Go ye swift Messengers to a Nation scatter'd and peeled, &c.] These Words may be understood of the Ambassadors, which the Ethiopians, in Conjunction with the Egyptians sent to the Assyrians, by way of bidding them defiance; and then by a Land scattered and peeled, must be understood Assyria, which tho' formerly terrible to all its Neighbours, yet now was distracted with foreign Wars, and exhausted of its Soldiers: If we follow this Sense, the latter part of the Verse may most properly be rendred as our Margin reads it, whose Land the Rivers despise, that is, The Ethiopians, and those that dwell among the Rivers thereabout, are not afraid of the Assyrian Power. This Sense our Translators prefer, and understand *Tsinim*, Ambassadors, and *Malachim*, Messengers, as meant of the same Persons, and likewise supply the Word, saying, to make the following Sentence the Substance of what the Ambassadors were supposed to speak.

But



But others think that the Words are a Message from God, to denounce Judgment against the *Ethiopians*, who are called a *People terrible from their Beginning*, because they had invaded *Judaea* several times with formidable Armies; See *2 Chron. xii. 3. xiv. 9.* and that the Purport of the Words is to acquaint them, that they should be *scattered and peeled, mated out and trodden down*: That the Forces of the *Affyrian*, compared to an over-flowing River, (See *ch. xvii. 12.*) should over-run and destroy them; which was fulfilled, as appears from *ch. xx. 4.* This Sense I prefer, because it agrees better with the Seventh Verse, where the same Words are repeated; and with *Ezek. xxx. 9.* where God saith, *Messengers shall go from Me in Ships, to make the careless Ethiopians afraid*; which Place plainly alludes to these Words of *Isaiab.*

Ver. 3. *All ye Inhabitants of the World, — see Verse 3. ye, when he lifted up an Ensign upon the Mountains, &c.]* To set up a Banner, and to blow a Trumpet, are usual Signals of War: The Prophet saith here, that God himself will remarkably espouse the Cause of his People, and exhorts all People to take notice of his Proceedings.

Ver. 4. *I will take my rest, and consider in my Dwelling-place.]* Or, *I will have a regard for my set Dwelling,* (as the Margin reads,) and defend it, tho' without using any visible Means, or the outward Assistance of any of my Peoples Confederates, such as the *Ethiopians* were, which is meant by God's *taking his Rest*, i. e. not going out with their Armies, according to the former Interpretation of the Words.

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*Ibid.* Like a clear heat upon Herbs, and like a cloud of Dew in the heat of Harvest] Or, like a clear heat after Rain, as the Margin reads: The Vicissitudes of Rain and Sun-shine are very agreeable, and contribute that Warmth and Moisture which makes all Vegetables grow and flourish: See 2 Sam. xxiii. 4. such Refreshment will God afford his People in their Calamities, and not unlike that which a dripping Cloud gives when it falls in a soft Dew, and abates the Burning Heat of the Harvest-time. See *ch.* xxv. 5. xxxii. 2.

Verse 5.

Ver. 5. *For afore the Harvest, when the Bud is perfect, [Or while the Bud is growing to Maturity] and the sower Grape is ripening in the Flower] Before the Designs of the Ethiopians and their Confederates the Egyptians could come to Maturity, they should prove Abortive, just as if one should cut off the bearing Branches of a Vine, before the Grapes are fit to be gathered. The Word Harvest is applied to the time of Gathering in of the Summer-Fruits, as well as of Corn: See ch. xvii. 9. xvii. 11.*

Verse 6.

Ver. 6. *They shall be left together unto the Fowls of the Mountains, and to the Beasts of the Earth, &c.] Their Armies shall become a Prey unto the wild Beasts and the Birds of Prey: Compare Ezek. xxxix. 17. as if a Garden or Vineyard should be destroyed, and laid open to all the Fowls of the Air, and the Beasts of the Field to come and feed there all the Year round. Compare Ezek. xxxi. 13.*

Verse 7.

Ver. 7. *In that time.] There is no Necessity of supposing this to be meant of the same time specified in the foregoing Part of the Chapter, as hath been shewed in the Note upon ch. iv. 2.*

*Ibid.*

Ibid. Shall the Present [or a Present] be brought to the LORD of Hosts, &c.] Bringing of Presents was a Solemn Expression of that Homage which is due from Subjects or Tributaries to their Princes. See 2 Sam. viii. 2. Psal. lxxii. 10. So here it implies, that the *Ethiopians* shall make their due Acknowledgments to God as their Sovereign, which is consonant to other Prophecies concerning them; See Psalm lxviii. 31. *Isaiah*. lii. 10. This we may suppose to have been partly verified at the Destruction of *Sennacherib*, the common Enemy to them and the *Jews*, upon which remarkable Turn of Affairs, many of the Neighbouring Nations congratulated *Hezekiah's* Victory, and magnified the Power of God which so evidently interposed for his Deliverance. See 2 Chron. xxxii. 23. But the Words are chiefly to be understood of the Calling of those Nations to the Gospel. The Conversion of the Gentiles is elsewhere expressed, by their bringing Offerings to God's Temple or Altar, because that was the most Solemn Part of Religious Worship, that was practis'd among the *Jews*. See *Isaiah*. lx. 6, 9. *Micah*. iv. 13. Psalm lxviii. 29. We may observe that several other Prophecies which threaten Destruction to Nations or Cities, conclude with a Gracious Promise, that God will remember them in due time, and acknowledge them for his People. See *Isaiah*. xix. 18. *Isaiah*. xlii. 18. *Jerem.* xlv. 47. *Isaiah*. xlix. 22.



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## C H A P. XIX.

## The ARGUMENT.

*The Egyptians were the Jews principal Confederates at the Time of Sennacherib's Invasion, See 2 King. xviii. 21, &c. who are often reproved by this Prophet for their vain Confidence in Egypt, as that which would fail and disappoint them. See chap. xx. 5, 6. xxx. 2, &c. xxxi. 1, &c. Accordingly as the Prophet foretells the Conquest of Egypt by Sennacherib, chap. xx. who over-ran Egypt and Ethiopia, the Jews Confederates before he besieged Jerusalem; so this Chapter seems to be a General Prophecy against Egypt, denouncing the several Calamities it should suffer from the time of Sennacherib's Invasion, till the entire change of Affairs it should undergo under the Government of the twelve Tyrants, which at last ended in the sole Government of Psammitichus. Scaliger understands this Prophecy of Sabacon who slew Bocchoris, and made himself King of Egypt in the last Year of Ahaz's Reign. Can. Hagog. p. 318. This Opinion seems to me not to agree very well with ver. 17. Some explain the Chapter of Sennacherib's, Tirhaka's, or Taractius's Conquest of Egypt.*

B E

Ver. 1.



*Behold the LORD rideth upon  
a swift cloud*] God's visible  
Appearance is described by his  
riding upon the Wings of the  
Wind, Psal. xviii. 10. civ. 3.

Verse 1.

and his riding upon the Heavens, Deut. xxxiii. 26.  
Psal. lxviii. 4. which Expressions allude to the Cloud  
of Glory in which the *Shekinah* used to appear.

*Ibid. And the Idols of Egypt shall be moved at his  
presence*] To be moved either signifies that the evil  
Spirits which are worshipped in their Idols, shall be  
under a great Consternation, when God brings his  
Judgments upon them and their Worshipers: Or  
else it may be meant of their being removed and  
carried Captive, as *Jeremy* afterward foretold, *Jer.*  
xliii. 12. When God executes his Judgments upon  
an Heathen Nation, he is said to punish the Idols  
of that People: So particularly 'tis said of *Egypt*,  
Exod. xii. 12. and of *Babylon*, Isa. xxi. 9. xlv. 1.  
*Jerem.* l. 2. li. 44.

Ver. 2. *They shall fight every one against his Bro-* Verse 2.  
*ther — city against city, and kingdom against king-*  
*dom*] One Province against another; so the *Sep-*  
*tuagint* very properly render it, *Νομὸς ἐνὶ νομῷ*:  
The several Divisions of that Country being called  
*Nomi*; and *Tribes* here ver. 13. This was fulfilled  
after their King *Sethon's* Death, when the Countrey  
was divided into twelve petty Governments, and  
*Psammiticus*, Ruler of one of these, at last subdued  
all the rest: See the Note on ver. 4.

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Verſe 3.

Ver. 3. *And the Spirit of Egypt ſhall fail in the miſt thereof, and I will deſtroy the Council thereof.]* Both the Courage and Wiſdom of the Egyptians ſhall fail them in the Time of their greateſt Need: See ver. 11, 12, &c. The Wiſdom of Egypt was famous in thoſe Times all the World over: See 1 King: iv. 30. Act. vii. 22. and from thence the Greeks in after Times derived their Knowledge.

Ibid. *And they ſhall ſeek to the Idols, and to the Charmers, &c.]* As it was uſual for Idolaters to do in their Diſtreſs: See ch. xlvii. 12. and the Jews themſelves ſometimes did in Imitation of the ill Cuſtoms of their Neighbours: See ch. viii. 19.

Verſe 4.

Ver. 4. *And the Egyptians will I give into the Hand of a cruel Lord, &c.]* This moſt Interpreters underſtand of Pſammiticus: See Note on ver. 2.

Verſe 5.

Ver. 5. *And the waters ſhall fail from the ſea, and the river ſhall be waſted and dried up.]* Tremellius ſhews out of Herodotus that this was literally fulfilled under the Government of the twelve petty Tyrants, who ruled Egypt after Setbon. But the Expreſſion may more probably be Metaphorical, and denote the Decay of the Egyptian Strength, by Metaphors taken from the Decrease of the River Nile; upon the Overflowing of which River all the Plenty and Proſperity of Egypt depended. Thus the King of Egypt is deſcribed, Ezek. xxix. 3. as a Dragon (i. e. a Whale, or Crocodile) lying in the miſt of many Waters, and boasting of his Strength, by ſaying, *My River is my own, &c.* Scaliger underſtands it of a great Drought which occaſioned a Dearth, by the failing of the Inundation of the Nile: Can. Ifagog. p. 318.

Ver.



Ver. 6. *And the Brooks of Defence shall be emptied and dried up* ] *Jesré Matzor*, in the Hebrew: **Chapter XIX.**  
The same Expression we meet with again, chap. xxxvii. 25. which is there translated, the Rivers of besieged Places: Such as were of Use to defend Cities against a Siege. But Bochart, Phaleg. L. IV. c. 24. translates it, the Rivers of Egypt, and shews that the word *Matzor* denotes *Egypt* some times, and may be fitly translated so in both these Places of *Isaiab*, and likewise in *Micah*, ch. vii. 12. which Place our Translation renders very obscurely, thus; *In that Day he shall come unto thee from Assyria, and from the fortified Cities, and from the Fortresses even unto the River*: But supposing *Matzor* to signify *Egypt*, the Words run plainly thus, *They shall come to thee from Assyria to the Cities of Egypt, and from Egypt even to the River* [Euphrates,] which was the Boundary of *Assyria*: And the Sense is, That the *Jews* shall return from their several Dispersions whither they were scattered; which is often expressed in the Prophets by their Return from *Assyria* and *Egypt*, as hath been observed in the Notes upon ch. xi. 15, 16.

Ver. 7. *And the Paper-reeds — by the Mouth of the Brook — shall wither* ] Paper was an Invention of the *Egyptians*, and was first made of a Reed that grew upon the Banks of the *Nile*, which is therefore thus described by *Ovid Metamorph. I.* **Verse 7.**

— *Papyriseri septemflua flumina Nili.*  
Accordingly the Paper-Reeds are said here to grow by the Mouth of the Brooks, that is, by the Shore, or Side of the Brooks; expressed elsewhere by the *Lip of the River*, Gen. xli. 3. Exod. ii. 3. speaking of the *Nile*.

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Ver. 8. *The Fishers also shall mourn, &c.*] The same Metaphor is still continued to signify, that all sort of Trade and Business shall cease, by reason of the great Commotions which distract the Kingdom.

## Verse 9.

Ver. 9. *Moreover they that work in fine Flax, and they that weave Net-work shall be confounded*] Fine Flax, and Linnen made out of it, was a principal Commodity of Egypt; See *1 Kings* x. 28. *Prov.* vii. 16. *Ezek.* xxvii. 7. and was the Habit of their Priests and other great Men, both in Egypt and in other Countries; See *Gen.* xli. 42. *Esther* viii. 15. *Dan.* x. 5. *Luke* xvi. 19. The Net-works which follow, or *White-works*, as the Margin reads, seem to have been fine weaved Works made of the same Materials.

## Verse 11.

Ver. 11. *Surely the Princes of Zoan are fools, the Counsel of the wise Counsellors of Pharaoh is become brutish*] See the following Verses; Zoan or Tanis was one of the ancientest Cities in Egypt; See *Numb.* xiii. 22. and the Metropolis of the Kingdom in Moses's time: See *Psal.* lxxviii. 43. Pharaoh was a Name common to all the Egyptian Kings.

*Ibid.* *How say ye unto Pharaoh, I am the Son of the Wise, the Son of ancient Kings?*] It was in vain that the Court-flatterers extoll'd their King for his extraordinary Abilities, which were derived to him by a Succession of many Generations; which yet should now fail in *Setbon* or *Sevecus*, who should be last King of his Family: Egypt was one of the Ancientest Kingdoms in the World, and pretended that the *Chaldeans* themselves were derived from thence, as *Diodorus Siculus* affirms, *lib.* II. tho' these vied Antiquity with the former: But the *Egyptians* were not content

content with such a Pretence to Antiquity, as might be made good by substantial Proofs, but would needs have it, that the first Men in the World arose out of the Mud and Slime of the River Nile, as may be seen in the same Author, *Hist. l. II.*

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Ver. 12. *Where are thy Wise Men? And let them tell thee now, &c.* Verse 12. The Wise Men of Egypt, and the Magicians are joined together, *Gen. xli. 8.* and the Prophet tells them here, that with all their Skill in the Arts of Divination they could not foresee the Evils impending over their Country, nor tell how to prevent them. Compare *ch. xlviii. 13.*

Ver. 13. *The Princes of Noph are deceived.* Verse 13. Noph is better known by the Name of Memphis; it is called Moph. *Hos. ix. 6.* which comes very near that Name.

Ibid. *They that are the stay of the Tribes thereof.* The Governors of the several Provinces, or *Nomi.* See before on *Ver. 2.*

Ver. 14. *They have caused Egypt to err in every Work thereof, as a drunken Man staggers in his Vomit.* Verse 14. God's Judgments are often called the Cup of his Wrath: See particularly *Jerem. xxv. 16, 27.* because they deprive Men not only of their Strength, but even of that common Prudence and Presence of Mind, which is requisite for the due Management of their Affairs: According to that Observation, *Quos Jupiter perdere vult, dementiat.*

Ver. 15. *Neither shall there be any Work for Egypt, which the Head or Tail, Branch or Rush may do.* Verse 15. All Orders and Degrees of Men shall fail in the Discharge of their Duty, from the Highest to the Lowest. Compare *ch. ix. 14.*

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Verſe 16.

Ver. 16. *In that Day ſhall Egypt be like Women, &c.*] When God intends the Deſtruction of any People, he commonly takes from them their Strength and Courage, ſo that a *Thouſand of them ſhall fall at the Rebuke of one*, as our Prophet ſpeaks, *ch. xxx.* 17. Compare *Deut. xxviii.* 25. *Jer. i.* 37. *Nabum. iii.* 13. This is what the Heathens expreſſed by a *Pannick Terror*, but *Iſaiab* more properly calls it here, *the ſhaking of the Hand of the LORD of Hoſts*, God's holding his Rod over a People, and ſtill threatening them with ſeverer Judgments. Compare *ch. x.* 32. *xi.* 15.

Verſe 17.

Ver. 17. *And the Land of Judah ſhall be a Terror unto Egypt*] *Egypt* was ſubdued by *Sennacherib* before he beſieged *Jeruſalem*, as may be gathered from *ch. xx.* 5, 6, But before that, we read of *Sennacherib's* invading *Judaa*, and taking all its fenced Cities, *2 Kings xviii.* 13. which is placed by *Archbiſhop Uſher* three Years before his beſieging *Jeruſalem*. 'Tis this firſt Invaſion the Prophet here probably alludes to, and ſaith, That the Report of it cauſed great Terror in *Egypt*, being Neighbours and Allies to the *Jews*.

Verſe 18.

Ver. 18. *In that Day*] There is no neceſſity this ſhould be underſtood of the ſame Time ſpoken of in the foregoing part of the Chapter, as hath been already obſerved in ſeveral Inſtances: See Note on *ch. iv.* 2.

*Ibid.* *Shall five Cities in the Land of Egypt ſpeak the Language of Canaan?*] 'Tis a way of ſpeaking in Scripture, to uſe a Definite common Number for an Indefinite: See particularly *Amos i.* 3, 6, 9. &c. So here *Five Cities* denote ſeveral Cities: And of theſe 'tis prophesied that they ſhall ſpeak the Lan-

*Language of Canaan*, that is, shall worship God with the *True Israelites*, and with one Heart and Mouth glorify the True God together with them. Compare *Zeph. iii. 9.* Or, as some explain it, They shall be of one Mind with the true Servants of God: So the Phrase is used *Josb. ix. 2.* where 'tis said that the Kings gathered themselves to fight with *Josbua*, with one Consent: It is in the Hebrew, with one Mouth. As the Christians are the true Seed of *Abraham*, to whom all the Promises belong, so they are sometimes even in the New Testament stiled by the Name of *Jews*; See *Rom. ii. 29. Galat. vi. 16. Revel. ii. 9.* but all along in the Old Testament they are described by the Titles, the Privileges and the Rites of Worship which belong to the *Jews*: See Notes on *ver. 19.* and *ch. lvi. 7. lxvi. 23.*

This Place cannot be understood with *Grotius*, of the *Jews* going down into *Egypt* for fear of *Sennacherib*, for this is what they are severely re- proved for, and Judgments threatened to both Na- tions upon that Account, *ch. xxx. and xxxi.* of this Prophecy; whereas what is here said, is spoken as a Promise of Mercy and Comfort. See Note on *ch. xviii. 7.*

Learned Men observe from this Place, where the *Jews* Language is called the Language of *Canaan*, that the *Hebrew* is the same with the old *Phœnician* Language, as appears from many In- stances. See *Bishop Walton's Prolegom. — ad Bib- lia Polyglott.*

*Ibid.* And swear to the LORD of Hosts] Swear Allegiance and Fidelity to him: See *Nehem. x. 29. Isa. xlv. 23.* some render the Words, Swear by the LORD

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**LORD of Hosts**, in opposition to the false Gods the Heathen used to swear by. Swearing being a Religious Invocation of the Name of God; it is particularly recommended among other Religious Duties. See *Deut.* vi. 13. x. 20. *Jerem.* iv. 2. *Psalms* lxi. 11.

*Ibid.* One shall be called the City of Destruction] Or, the City of the Sun, as our Margin reads: For our Interpreters and several others suppose, that the Hebrew Word *Heres* may stand for *Cheres*; so the Expression will denote that City which was called by the Greeks *Heliopolis*, or the City of the Sun: As several other Cities had their Names from the Sun's having an Image or Temple there: Such was *Kir-hares* among the *Moabites*, ch. xvi. 7, 11. and *Beth-she-mesh* among the *Canaanites*, Josh. xvi. 10. But still it may be enquired, for what reason the Prophet should disguise the Name of this City, and not speak it out plain? To which Question we may return this satisfactory Answer: That the Prophet would not call the City by its Proper Name *Nir Cheres*, as detesting the Name of the Idol to which it was dedicated, but chose rather to call it by way of Reproach *Nir Heres*, implying that the Idol there worshipped should be utterly destroyed. The Jews were forbidden to make mention of the Names of the Heathen Idols, if they could avoid it; See *Exod.* xxiii. 13. *Josh.* xxiii. 7. *Psalms* xvi. 4. So they either changed the Names of the Places dedicated to Idol-worship, or else they gave Nick-names to them and their Idols, and substituted such a Word as had some Affinity with the true Name, but withall expressed their Abhorrence and Detestation of it. Thus they called *Baal*,



*Baal, Bosbeth, that is Shame, Jer. xi. 23. Hos. ix. 10. and when the Mount of Olives was defiled with Idolatry, they called it the Mount of Corruption, 2 Kings xxiii. 13. changing the Hebrew Name, Har Mischab, into Har Mischib. In like manner Bethel, which signifies the House of God, when it came to be the Seat of Idolatry, was called Beth-aven, i.e. the House of Vanity, Hos. iv. 15. x. 5. So here I suppose the Prophet calleth the City of Cheres, by way of Irony, the City of Heres. The Chaldee Paraphrase joins both the Readings together, thus; One of the Cities shall be called Beth-lameth, which shall be destroyed.*

*Ver. 19. In that day there shall be an Altar to the LORD, in the midst of the Land of Egypt.] It is a judicious Observation of Caluin, upon ch. lvi. 7. *Loquitur Prophetas figuris quae sine aetate convenient.* The Prophets when they speak of the Gentiles coming into the Church, express their serving the true God by such Acts of Devotion, as were most in use in their own Time, and therefore could be best understood by those to whom they directed their Discourses; Such were Offering Sacrifices, and Keeping the solemn Feasts at Jerusalem, to which the Gentiles from all Parts should resort, as several Prophecies express their Conversion; See ch. iii. 9. xxvii. 13. lvi. 7. lxi. 13. Zeph. xiv. 18. Malach. i. 11. And to this Sense I understand the Altar and the Sacrifice, Oblation, and Power, mentioned here, and ver. 21. as taken Metonymically, for the Worship and Service of God in general. Quas in aetate in aetate Times built an Altar and Temple in Egypt, for the use of the Jews, thinking to fulfill this Prophecy literally; but it was against the general Sense of his own Nation,*

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tion, who thought, that according to their Laws, no Temple ought to be built but in *Jerusalem*. See *Joseph. de bel. Jud. lib. VII. c. 30.* From whence it appears, that they thought this Prophecy was to have a mystical, and not a literal Completion.

*Ibid.* And a Pillar in the Border thereof to the LORD] These, and the following Words at the beginning of the next Verse, allude to *Jacob's Pillar* which he set up in *Beulah, Gen. xxviii. 18.* and to the Altar which the *Reubenites* and their Brethren built upon the Borders of *Jordan, Josh. xxii. 10.* to be a Witness between us and you, and the Generations after us, as it there follows.

Verse 20. Ver. 20. For they shall cry unto the LORD because of the Oppressors, and he shall send them a Saviour and a great one, and he shall deliver them.] Egypt was conquered by *Sennacherib*: See the following Chapter; and some understand the Saviour and great One here mentioned, of the Angel that cut off his Forces, which was a general Deliverance of all the Neighbouring Countries, from his Tyranny: The Words may fitly be applied to that Tyranny which the Devil exercises over the Heathen World, who are led Captive by him at his Will, from whence they can be redeemed only by the great Saviour of the World, *Christ Jesus*. Many of the Gentiles were sensible of the Ignorance they lay under, with respect to the Things of God, and had some general Hopes and Desires of being delivered from the Bondage of Corruption: In which respect *Christ* is called by the Prophet *Haggai, the Desire of all Nations, Hag. ii. 7.* i.e. He who alone can answer all their Wants and Desires.

Ver. 21. *And shall do Sacrifice and Oblation*] See Chapter XIX.

Note on ver. 19. Ibid. *For they shall vow a Vow unto the LORD, and perform it*] Making Vows, and dedicating Free-will Offerings unto God, was a considerable Part of Religious Worship among the Jews: See *Levit. xxvii. 1. &c. Numb. vi. 1. &c. xxx. 1. Deut. xxiii. 21, 22.* The Sense of this Expression hath been likewise explained on ver. 19. Some explain this of the devout Acknowledgments which the Egyptians, the Jews Confederates, made at the Temple, upon Sennacherib's Defeat: See Note on *cb. xviii. 7.*

Ver. 22. *And the LORD shall smite Egypt, he shall smite and heal it*] That is, he shall heal it of those Plagues wherewith he had smote it. Verse 22.

Ver. 23. *In that day shall there be an high way out of Egypt to Assyria*] The Expression denotes the Intercourse and Correspondence that shall be between the Jews, Assyrians, and Egyptians; See ver. 24. which implies first, the Restoration of the Jews from their several Dispersions, which is often expressed by their Return out of Assyria and Egypt; See Note on *cb. xi. 16.* and then that their Oppressors themselves should be made Members of the same Church with them. Verse 23.

Ibid. *And the Egyptians shall serve with the Assyrians*] Shall serve the same God as Israel, who shall be the Third in Company with them, joined together in the holy Bond of Church Society, as it follows.

Ver. 24. *Even a Blessing in the midst of the Land*] Verse 24. Or, *In the midst of the Earth*: To be a Blessing, is to be a remarkable Instance of God's Favour, so that



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it should become a Form of Blessing for others, to with their Friends the same Happiness that these Favourites of Heaven enjoy. See Gen. xii. 2. xlviii. 20. Zeck. viii. 13.

Verse 25.

Ver. 25. *Blessed be Egypt my People, and Assyria the Work of my Hands, and Israel my Inheritance* ] *My People, the Work of my Hands, and my Inheritance*, are Equivalent Expressions, and imply, that *Egypt* and *Assyria*, that is, those who before were Enemies to God's Truth and People, (See Note on ch. xi. 14.) should be fellow Heirs, and of the same Body, and partakers of the Promises, which were made to the Jews, by the Gospel, as St. Paul speaks; Ephes. iii. 6.

Ibid. *The Work of mine Hands* ] The Expression is always used in this Prophet, of those who are in Covenant with God, and Members of his Church. See ch. xxix. 23. xlv. 11. lx. 21.



**CHAP. XX.**Chapter  
**XX.****The ARGUMENT.**

*This Chapter foretels the Conquest of the Egyptians and Ethiopians, the Jews Confederates, by Sennacherib. See the Argument of Chap. XVIII.*

Ver. 1. **I**N the year that Tartan came [to Ashdod, &c.] Verse 1.

It appears from ver. 5. and 6. that this Expedition was made while the Jews were under the Apprehension of Sennacherib's Invasion; and thereupon to strengthen themselves, they entered into a Confederacy with Egypt and Ethiopia. Tartan is mentioned, 2 Kings xviii. 17. as one of the Generals of Sennacherib's Army, who is probably meant by Sargon here, and when his Armies invaded Judah for a considerable Time, and took all the fenced Cities of it, 2 Kings xviii. 12. he might then send a Detachment, and besiege Ashdod.

Ver. 2. *Loose the sack-cloth from off thy loyns, and put off thy shooe from thy foot*] Verse 2.  
As it was a principal Part of the Prophetick Office to denounce God's  
Judg-

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Judgments, so the Prophets commonly wore Sack-cloath, the Habit of Mourners, as a Dress suitable to their Imployment. See *Revel. xi. 3.* Of this kind was that *Hairy Garment*, by which *Elias* and *John Baptist* are described, *2 Kings i. 8. Matth. iii. 4.* and such a Garment is spoken of as the usual Habit of the Prophets, *Zech. xiii. 3.* Going bare-foot was likewise a sign of Mourning, See *2 Sam. xv. 30.*

*Ibid. And he did so, walking naked and bare-foot]* Those are said to be *Naked* in the Scripture-Phrase, who go without their Upper-Garments, See *Job. xxi. 7. Act. xix. 16.* or have put off the Habit proper to their Quality, See *1 Sam. xix. 24. 2 Sam. vi. 20.*

## Verse 3.

Ver. 3. *Like as my Servant Isaiab hath walked naked and bare-foot three years for a sign and wonder, &c.]* Egypt was subdued by Sennacherib, before he besieged Jerusalem, as hath been observed upon the first Verse of this Chapter: To this Sense Bochart explains that Expression *Isai. xxxvii. 25. With the sole of my Feet have I dried up all the Rivers of Egypt.* The Hebrew reads Matzor, which is often taken for Egypt: See Note on chap. xix. 6.

Arch-Bishop Usher supposes this War against Egypt and the rest of the Jews Confederates, to have lasted three Years, and to have concluded in the Desolation of those Countries; See his *Annales V. Test. ad A. M. 3294.* The Prophets foreshewed things by Actions as well as by Words, which sometimes appeared strange and uncouth in the Eyes of the People; See *Isai. viii. 3, 18.* and the Notes there, and *Ezek. xxiv. 18, 19.*

Ver.



Ver. 4. *Even with their Buttocks uncovered*] See Chapter XX.  
Note on ch. iii. 17.

Ver. 5. They shall be afraid and ashamed of Ethiopia their Expectation, and of Egypt their Confidence. The Inhabitants of Judaea or Jerusalem, mentioned in the following Verse, shall be ashamed of such weak and insignificant Allies. The Jews are often upbraided with placing their Confidence in an Arm of Flesh, and particularly for trusting in the Shadow of Egypt: See the Argument to Chap. XIX.

Ver. 6. *And the Inhabitants of this Isle shall say in Verse 6. that day]* Some understand this Isle of *Aphod*, mentioned *ver. 1.* and the Sea coast of the *Philistines*, called the *Isle of Caphtor*, *Jerem. xlvij. 4.* But the Word may more fitly be expounded of *Judah* or *Jerusalem*; for an *Isle* sometimes is taken in a General Sense for any Country or Place: See *th. xl. 15. lix. 18. Job xxii. 30.*



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Verse 5

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XXI.

## CHAPTER XXI.

## The ARGUMENT.

The Prophet renews his Threatnings against Babylon, as he does afterward chap. xlvii. to convince the Jews by this Repetition, of the Certainty of the Event, See Gen. xli. 32. and thereby support them under their Captivity, when that should come. To this are added Two Short Prophecies against Idumæa and Arabia.

Verse 1. Ver. 1.



THE burden of the desert of the Sea. The ninth Verse explains this of Babylon, which is here described by the Name of the Desert of the Sea, because altho' it were at present very Populous, yet it should be made Desolate, and turned into Pools of Water, See ch. xiv. 23. Or the Words may be render'd, The burden of the plain of the Sea: For Babylon stood in a Plain, Gen. xi. 2. and among many Waters, See Jerem. ii. 13. The Hebrew expresses all great Collections of Waters by the Name of Seas.

CHAP.

Ibid.

*Ibid.* As whirlwinds in the South pass through] The South is described by all Writers as a stormy Wind, Compare Zeck. ix. 14. God's Anger and the over-bearing Force of a victorious Army are here compared to a Whirlwind, or Tempest. See Job xxviii. 20. Psal. lxxii. 9. lxxii. 13. Isa. v. 26. xxix. 6. lxxii. 13. Jerem. iv. 13. A LUTHERAN TRANSLATION

*Ibid.* So it cometh from the desert] From the Desert which lieth between Media or Persia, and Babylon. A LUTHERAN TRANSLATION

Ver 2. A grievous vision is declared unto me the treacherous dealer dealeth treacherously, and the spoiler spoileth] The Words may be thus translated more agreeably both to Grammar and Sense. A grievous Vision: there is made known (or declared) to me an Oppressor of (or for) the Oppressor, and a Spoiler for the Spoiler. That is, It is now come to the King of Babylon's Turn to feel that Oppression and Ravage himself, which he before had brought upon others. Compare ch. xxiii. 1. A LUTHERAN TRANSLATION

Verse 2

*Ibid.* O O Ham, [or Persia] O Media] The Babylonian Monarchy was to be divided between the Medes and Persians. See ch. v. 28. A LUTHERAN TRANSLATION

*Ibid.* All the sighing thereof I have made to cease] Or, I have made all sorrow (or sighing) to cease: i. e. The Sighing of those who have been oppressed by the Babylonian Army. Compare ch. xiv. 3. For the Termination of the word *Amchatab*, Sighing, seems to be only *Emphatical*, as the Grammarians speak, not *Relative* to any Person before mentioned. A LUTHERAN TRANSLATION

Ver 3. Therefore my lynes are filled with pain, pangs have taken hold upon me, &c.] This is spoken as in the Person of the Chaldeans; See Note on ch. xv. 5. A LUTHERAN TRANSLATION

Verse 3.



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Verse 4.

Ibid. *I was bowed down at the hearing of it* ] As Persons that are under great Pain or Trouble; See *Psal. xxxv. 15. xxxviii. 5.*

Ver. 4. *The Night of my pleasure hath be turned into fear unto me* ] When I thought to be at Ease, and to have some Respite from Trouble and Anxiety, then the fearful Apprehensions of God's Judgments seized me: Compare *Job vii. 13.* This is still spoken by the Prophet, as representing the *Chaldeans*: Some understand the Words of that Festival Night, wherein *Belshazzar* was slain; *Dan. v. 1. — 30.* The following Verse favours this Sense.

Verse 5.

Ver. 5. *Prepare a table, watch in the watch-tower, &c.* ] The Verse may be thus translated, *While they prepare a table, while they watch in the watch-tower, while they eat and drink, arise ye Princes, &c.* While the *Babylonians* make some faint Provisions for War, but are more intent upon Feasting and Luxury, arise ye Princes and Leaders of the *Persian Army*, and prepare for War in earnest: It appears by *Dan. v. 1. — 30, 31.* and *Jerem. li. 30.* that *Babylon* was surprized and taken the Night after a great Festival: See likewise *Herodot. lib. i. cap. 190, 191.*

Ibid. *Arming the shield* ] To make it more beautiful, and more serviceable for War.

Verse 6.

Ver. 6. *For thus hath the Lord said unto me, go, set a Watchman, &c.* ] The Prophets are often compared to Watchmen, because they foresee Evils at a Distance, and warn others to avoid them; See *Isa. lii. 8. lxii. 6. Ezek. iii. 17. xxxiii. 7. Habak. ii. 1.* So here God orders the Prophet, or some body for him, to act the Part of a Watchman, and give notice what Enemy is marching toward *Babylon*.

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as it was usual for Watchmen to do, in Times of Danger: See 2 Sam. xviii. 24, 25. 2 Kings ix. 17. Chapter

Ver. 7. *And he saw a Chariot with a couple of Horsemen*] The two Horsemen may denote Cyrus and Darius, the principal Leaders of the Army against Babylon. As Chariots were much used in War among the Ancients, so we often read in Homer, of two Heroes sitting in the same Chariot: Thus *Aeneas* and *Pandarus* are described, *Iliad*, 5. ver. 220. So *Diomedes* and *Sibehelus*, *ibid.* ver. 825; one of them to guide the Horses, the other to fight the Enemy: The same Way of Fighting was used amongst the Germans, as *Diodor. Siculus* testifies, lib. 5.

Verse 7.

*Ibid.* A Chariot of Asses, and a Chariot of Camels] To denote two different Nations, the Medes and Persians, who were to besiege Babylon. As Cyrus was called a *Mule* by the Oracle, because his Father was a Persian, and his Mother a Mede; See *Herodot.* lib. I. cap. 55, and 91. The foregoing Part of the Verse may thus be rendered, *he saw a Chariot with a couple of Horses, a Chariot of Asses, &c.* and then the first Part of the Verse will denote the main Body of the Persian and Median Army, and the following Sentences will signify their Baggage and Provisions.

Verse 8.

Ver. 8. *And he cried, a Lion*] some understand the Place, as if by a Lion were meant Cyrus: But the marginal Reading, *he cried as a Lion*, makes an easier Sense; the Particle *as*, being frequently understood; See *ch.* xv. 5. *Psal.* xi. 1. 1 Sam. xxv. 37. Job xi. 12. *Nabum* iii. 12.

*Ibid.* My Lord, I stand continually upon the watch-tower in the day-time, and I am set in my Ward whole Nights] This is said to express his great Care

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## Verse 9.

and Attentiveness; See *ver. 7.* And thereby to confirm the Truth of the Prediction which follows, *ver. 9.* as that which would as certainly come to pass, as if a Watchman had descried the Approach of the Enemy from afar: Compare *Habak. ii. 1.*

*Ver. 9. And behold here cometh a Chariot of Men, with a couple of Horsemen.]* He confirms the Vision related *ver. 7.* The Hebrew Word *Parashim*, signifies Horses as well as Horsemen; See Note on *cb. xxii. 6.* and the Sense would run easier, if the Words were translated, *Hera cometh a Chariot of Men, with a couple of Horses.*

*Ibid. And he answered and said.]* Some suppose this to be the Answer of the Prophet, by which he explains the foregoing Vision to be meant of *Babylon*: But there is no Necessity of admitting this Interpretation, for the Word *Answer*, is often used in Scripture for the Continuation of a Discourse; See particularly *Matth. xi. 25.* and elsewhere in the Gospel.

*Ibid. Babylon is fallen, is fallen,]* The Expression is doubled, to denote the Certainty of the Event; See *Gen. xli. 32.* It is usual likewise for the Prophets to represent a Thing future, as if it were already accomplish'd, to signify that it will certainly come to pass: See *Jerem. l. 2.* To the same Sense we are to understand those Words of Christ, *Joh. iii. 18. He that believeth not, is condemned already, i.e. will infallibly be condemned, if he persists in his Infidelity;* See like Instances, *cb. xli. 3. xlviii. 21.*

*Ibid. All the graven Images of her Gods, be hath broken to the Ground.]* See Note on *cb. xix. 1.* Other Prophecies speak of the Destruction of *Babylon*, as a decisive Stroke, which should give a fatal Blow.



Blow to Idolatry: See *ch.* xlv. 16. xlv. 1. *Jerem.* Chapter XXI. 1. 2. 17, 18, 47, which Prophecies will be fully completed in the Fall of *Mystical Babylon*.

Ver. 10. *O my threshing, and the Corn of my Floor*] The Prophet addresses himself to the *Jews*, who were nearly concerned in the Destruction of the *Babylonish Empire*: (tho' the Admonition extends to remote Ages; See Notes on the beginning of *ch.* xiii. and xiv.) There he applies himself to, as groaning under the Oppressions of that Heathen Government, whereupon he calls them *God's Threshing*, and *the Corn of his Floor*, because they had been so severely bruised by their Oppressors, altho' these Calamities were intended by God to purge the pure Corn from the Chaff. To be *Threshed* signifies to undergo great Calamities, or be subdued by a potent Enemy. See *ch.* xli. 15. *Jerem.* li. 32. *Micb.* iv. 12. For the Way of Threshing in the Eastern Countries was by drawing heavy Planks with iron Wheels over the Corn, having sharp Stones fastened on the Inside of the Boards; See *ch.* xxviii. 27, 28. and Dr. Hammond's Notes on *Matth.* iii. 12. this Way of bruising the Corn, doth fitly resemble the Weak's being crushed by the Mighty.

Ver. 11. *The Burden of Duress*] Or, *Idumen*, Verse 11. as appears by the Mention of *Mount Seir*, which follows.

Ibid. *He calleth to me out of Seir, Watchman, what of the Night?*] One or other of the *Idumians* is inquisitive every Night what Tidings the Watchman brings of the Approach of the Enemies. See ver. 6.

To relieve Travellers in Condition. Verse

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## XXI

Verse 12.

Ver. 12. *The Watchman said, The Morning cometh, and also the Night*. This Verse hath puzzled all the Commentators: Without repeating their several Conjectures, one may conceive the Sense to be this: "You enquire every Night what Tidings that brings, but the Morning may be as dangerous as the Night. See Ezek. vii. 7, 10. *Ibid. If ye will enquire, enquire ye, return, come*. Or, *return, and come again*, as the old Translation reads, which was published under King Henry VIII. Compare Job xvii. 10. if you will enquire indeed, and ask Questions in earnest, enquire of God first, ask his Mercy, and afterward come again, and ye shall have a more favourable Answer.

Verse 13.

Ver. 13. *In the Forest of Arabia shall ye lodge, O ye travelling Companies of Dedanim*. This Prophecy threatneth one Clan of the Arabians, those who were the Posterity of Dedan, the Grandson of Abraham, Gen. xxv. 3, and tells them they shall be driven from their Tents or Habitations, and forced to seek for Shelter in the Woods and Thickets. They are called *travelling Companies*, because most of the Arabians lived in moveable Tents, and were therefore called *Scenita*, and removed with their Cattle from Place to Place, for the Convenience of Pasture, like the *Nomades* in Africa.

Verse 14.

Ver. 14. *The Inhabitants of Tema brought Water to him that was thirsty*. The Words describe the Streights the Dedanites were reduced to, being forced to fly from the Enemy, without any Provisions for their present Sustainance; where-upon their Neighbours the Temanites (the Posterity of Tema, Ishmael's Son, Gen. xxv. 5.) took Pity upon their forlorn Condition. To relieve Travellers with Necessaries,

Necessaries, was an Instance of Hospitality received among all Nations. See Deut. xxiii. 4. Chapter XXI.

Ver. 16. *Within a year, according to the years of an Agering* Within that precise Time; See ch. xvi. Verse 16. 14. This Description of a Year, is used to distinguish it from a Prophetical Year, which consists of 365 Years, reckoning every Day for a Year; See Numb. xiv. 34. Ezek. iv. 6. or from some remarkable Time in general, in which Sense we read of the acceptable Year of the Lord, Isa. lxi. 2. and the Year of Recompenses, ch. xxxiv. 8.

Ver. 17. *And the residue of the number of Archers of the mighty Man of Kedar shall be diminished* Verse 17. The Prophet extends this Judgment to another Division of the Anabians, which descended from Kedar, Ishmael's Son, Gen. xxv. 13. who were famous for the Use of the Bow, at which Weapon their Ancestor Ishmael was very expert; See Gen. xxi. 20. the same People are said to dwell in the Tents of Kedar, Psal. cxx. 5. Cantic. ii. 5. and were remarkable for their Swarthynefs (the Word Kedar signifying Black or Tawny) according to that Description the Church gives of her self in that Place of the Canticles, *I am black as the Tents of Kedar, but comely as the Curtains of Solomon*. For that is the true Order of the Words.



Chapter  
XXII.

## CHAPTER XXII.

## The ARGUMENT.

Our English Interpreters have very much mistaken the Design of the following Prophecy, telling us in the Contents, that the former Part of the Chapter relates to the Invasion of Jewry by the Persians: An Occurrence mentioned neither in Sacred nor Profane History, and not at all probable, whether we consider the Distance of Persia from Jewry, or that the Persians were at this Time subject to the King of Assyria, and upon that account are mentioned, ver. 6. as Part of Sennacherib's Army with which he invaded Judaea, and besieged Jerusalem; to which Figure of Time, the former Part of the Chapter relates, as will appear by the Notes upon the 9th and 10th Verses. The latter Part of it is a Denunciation against Shebna, a Man of Authority in Hezekiah's Court.

Verse 1. Ver. 1.



**T**HE Burden of the Valley of Vision] By the Valley of Vision is meant Jerusalem, which was surrounded with Hills, Psalm cxxv. 2. and is called by that Name, because this and many other Prophecies are directed to it. Ibid.

Ibid. *What aileth thee now that thou art wholly  
gon up to the House-top?* To discover the Mo-  
tions of the Enemy, or to look out for Assistance;  
Compare ch. xv. 3.

Ver. 2. *Thou art full of Stir, a tumultuous City,  
a joyous City*] This may be better understood of  
the Time past, as if the Prophet had said, Thou  
hast been full of Noise and Multitudes, Mirth  
and Jollity: (Compare ch. xxiii. 7. xxxii. 19.) But  
now a deep and melancholly Silence hath seized thee.

Verse 2.

Ibid. *Thy slain Men are not slain with the Sword,  
nor dead in battle*] But are dead with Fear, to wit

Ver. 3. *They are bound by the Archers, All that  
are found in thee are bound together, which have  
fled from far*] This Part of the Verse may be  
rendred more clearly thus, *All that are found in thee  
have conspired together, for Fear of the Archers, they  
have conspired together, [and] have fled a great  
way off.* The Adverb *Merachok* doth not only sig-  
nify *From far*; but likewise to a *Place a great  
way off.* See ch. xvii. 13. xxiii. 7. lvii. 9.

Verse 3.

Ver. 4. *Therefore said I, Look away from me, I  
will weep bitterly, &c.*] The Hebrew Verb *Shan-  
gab* is rendred by our Interpreters, *Depart* or *Turn  
away from me*, Job vii. 19. xiv. 6. &c. Let me  
alone to my self, that I may indulge my Grief.  
The Prophet here sympathizes with the Afflictions  
of his People: Compare Jerem. iv. 19. ix. 1.

Verse 4.

Ver. 5. *For it is a Day of Trouble*] Compare Verse 3.  
ch. xxxvii. 3.

Ibid. *Breaking down the Walls, and of crying to  
the Mountains*] Some are breaking down the Walls  
of the Houses in the Suburbs; See ver. 10. whilst  
others are giving continual Alarms to those that

**Chapter XXII.** guard the Passes of the Mountains, and calling to them stoutly to maintain their Posts. See *Psalms* cxxi. 1. *Jerem.* iii. 23. the latter Part of the Verse may be understood of those who encourage one another to flee to the Mountains for Refuge. Compare *Jerem.* xiii. 16. xvi. 16.

Verse 6. Ver. 6. *And Elam bore the Quiver*] The *Per-  
sians* were famous Archers. See *Jerem.* xlix. 35. and were at this time Subjects to the King of *Affy-  
ria*, and made up Part of the Army wherewith *Sennacherib* besieged *Jerusalem*, that Army consist-  
ing of several sorts of Nations. See *ch.* xxix. 7.

*Ibid.* *With Chariots of Men and Horse-men*] Or  
Horses; for so the Word *Parashim* often signifies.  
See *ch.* xxi. 7, 9. xxviii. 28. 1 *Sam.* viii. 11.

*Ibid.* *And Kir uncovered the Shield*] This *Kir*  
is a City in *Media*. See 2 *Kings* xvi. 9. *Amos* i. 5.  
the *Medes* were at that time Subjects to the King of  
*Affyria*. See 2 *Kings* xvii. 6. There was another  
City of the same Name in *Moab*. See *ch.* xv. 1.

Verse 8. Ver. 8. *And he discovered the covering of Judah, and  
thou didst look in that Day to the Armour of the House  
of the Forest*] Mr. *White* hath given the best Sense  
of this Verse, translating it thus, *And he (i. e. the  
Enemy) shall dismantle the fortified Cities of Ju-  
dah, and in that Day shalt thou look to the Armour  
of the House of the Forest, i. e. When you see the  
Army of the Enemy approach, you will think it  
high Time to provide for your Defence: Or else,  
retaining the common Translation, we may explain  
the Words to this Sense: When the Enemy hath  
discovered the Weakness of those Fortresses in  
which you placed your Trust, then you will be-  
think*



think your selves of providing Arms for your Defence. The House of the Forest was an Armory within the City of Jerusalem, as appears from hence, because the golden Shields, which were carried before Solomon when he went to the Temple, were laid up in this Place; See 1 Kings x. 17. compared with 2 Chron. xii. 9, 10, 11. It was called the House of the Forest, or the House of the Forest of Lebanon, 1 Kings viii. 2. as some think, because of its stately Groves and Walks which resembled the Forest of Lebanon.

Ver. 9. *Ye have seen also the Breaches of the City of David, that they are many* Verse 9. At the same Time you will view the Walls of Jerusalem, and repair the Breaches of it. See 2 Chron. xxxii. 5. The City of David was that Part of Jerusalem which was properly called Sion, which David won from the Jebusites, and called it by his own Name. See 2 Sam. v. 7, 9. 1 Kings viii. 1.

Ibid. *And ye gathered together the Waters of the lower Pool* There were two Pools or Lakes which supplied Jerusalem with Water; the Upper Pool, (See ch. vii. 3. xxxvi. 2.) called Gibon, 2 Chron. xxxii. 30. called likewise the Old Pool, ver. 11. of this Chapter: And the Lower Pool mentioned in this Verse. Hezekiah made a Conveyance to bring down the Waters from the Upper Pool into this Lower, 2 Chron. xxxii. 30.

Ver. 10. *And ye have numbred the Houses of Jerusalem, &c.* Verse 10. Or marked out what Houses should be pulled down for the better fortifying the Walls of the City.

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Verse 11. *Ver. 11. Ye also made a Ditch between the two Walls, for the Water of the Old Pool.]* The Ditch was a Channel to carry off the Waters from the Upper to the Lower Pool. See *ver. 9.* the outer Wall of these two seems to have been built now, to fortify the City against the Siege which they expected. See 2 *Chron. xxxii. 5. Jerem. xxxix. 4.*

*Ibid. But ye have not looked unto the Maker thereof, neither had respect unto him that fashioned it long ago.]* In your Adversity you have not looked up to God, by whose Blessing upon David this City was built, where he promised to place his Name, and to continue his especial Protection over it. God is said to make and to build Cities, as well as to destroy them: See *cb. xxxvii. 26. Jerem. xxxi. 4, 28.*

Verse 12. *Ver. 12. And in that day did the Lord GOD of Hosts call to weeping and to mourning, &c.]* God's Judgments did loudly call upon Men to humble themselves before him, and try to avert his Anger, by Fasting and other Acts of Humiliation.

*Ibid. And to baldness.]* See Note on *cb. xi. 2.*

Verse 13. *Ver. 13. Let us eat and drink, for to-morrow we shall die.]* The Words of desperate Persons, expecting nothing but Death, who thought it in vain to call upon God, because they looked upon their Case as incapable of Relief, and therefore resolved to spend that little Time they had to live, as merrily as they could: Such a Story is told by *Livy*, of the Senators of *Capua*, who, having revolted from the *Romans* to *Annibal*, and despairing of Mercy when the City was retaken, made a Feast together, and poisoned themselves at the End of the Entertainment; *Lib. XXVI. cap. 14.*

Ver.

Ver. 14. *Surely this Iniquity shall not be purged away from you till you die.]* This your Despair of God's Mercy, and Hardening your Hearts against his Judgments, shall never be forgiven you; (Compare 1 Sam. xv. 35. 2 Sam. vi. 23. Job xxvii. 5.) but whatever Respite you may have at present, you shall at length die in your Iniquity.

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Verse 14.

Ver. 15. *Go get thee to this Treasurer, to Shebna, who is over the House.]* Shebna had the chief Management of the King's Household or Family; he was removed afterward to be Scribe, or Secretary, a Place of less Honour and Dignity, and Eliakim was put into his Place, ch. xxxvi. 4, 22.

Verse 15.

Ver. 16. *What hast thou here? Or, What hast thou to do here?* Compare the Expression here with Jerem. ii. 18. This Shebna seems to have been a Foreigner, and not well affected to the Jewish Religion.

Verse 16.

Ibid. *Or whom hast thou here, that thou hast bewed thee out a Sepulchre here? &c.]* What Relations or Family hast thou here, that thou art ambitious of raising thee a stately Sepulchre, or burial Place, for thyself and thine Heirs?

Ibid. *And that graveth an Habitation for himself in a Rock.]* A Monument that should preserve his Memory to all succeeding Times; the Expression denotes Security; See Numb. xxiv. 21. Sepulchres were commonly hewn out in Rocks; See Matth. xxvii. 60.

Ver. 17. *The LORD will carry thee away with a mighty Captivity.]* See the following Verse.

Verse 17.

Ibid. *And will surely cover thee.]* Persons under Disgrace or Condemnation, had their Heads covered; See 2 Sam. xv. 30. Esther vii. 8. Jerem. xiv. 3.

But



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Verse 18.

But if we follow our Marginal Reading, that refers both the Sentences of this Verse, to that Robe of State which belonged to *Shebna*, as Ruler of the King's Household: Compare ver. 21.

Ver. 18. *He will surely violently turn thee and toss thee like a Ball into a large Country* ] Some interpret the Words thus; He will wrap thee up close like a Ball or Bundle, and carry thee Captive into a large or wide Country: But I am apt to think the *Septuagint*, with whom the *Chaldee Paraphrast* agrees, have given the best Sense of this Place, who join the latter Part of the foregoing Verse with this, and translate both Verses to this Purpose; *Behold the Lord shall carry thee away with a mighty Captivity, and shall devest thee of thy Robe; He shall strip thee of thy glorious Coronet, and shall cast thee out like a Ball into a wide Country*: The Grammarians observe, that many Verbs in Hebrew, have two contrary Significations: So *Sberesh* signifies to take Root, and to pluck up by the Roots: *Chata* to Sin, and to make an Atonement for Sin: *Berek* to Bless and to Curse, *Nephesb* a Soul or Living Creature, and a Dead Carcass: See Dr. Pocock's *Not. Miscellani. cap. II.* and by the same Reason the Words used here, *Natab* and *Tsanaph*, may signify both to Adorn and to Disrobe: We may further observe that the Verb *Tsanaph* and the Noun derived from it, are in all other Places used only for adorning the Head with a Mitre.

*Ibid. Like a Ball* ] According to the Interpretation just now given, the Expression here is *Elliptical*, and runs thus in the Hebrew, *he shall strip thee of thy Coronet, like a Ball into a large Country*; which *Ellipsis* is to be supplied thus; *and shall cast thee like*

like a Ball, &c. See a like Instance, Psal. lxxxix. 39. Thou hast profaned the Crown of thy Servant, by casting it to the Ground; so our Interpreters do rightly supply the Sense; See likewise Pool's Synopsis upon Isa. vii. 6.

Ibid. Into a large Country, there shalt thou die ] Where thou shalt live and die in Obscurity.

Ibid. And there the Chariots of thy Glory shall be the shame of thy Lord's House ] The Honours thou didst arrive to, shall turn to the Reproach of thy Lord who preferred thee.

Ver. 19. And from thy State shall be pulled down ] Verse 19. That is, thou shalt be pulled down, the Active being put for the Impersonal, by an usual Hebraism. Thus Exod. vii. 13. our Translation reads, he hardened Pharaoh's heart, but ch. ix. 35. the same Words are better translated, The beard of Pharaoh was hardened; See ch. xlii. 18.

Ver. 21. And I will cloath him with thy Robe, and strengthen him with thy Girdle. ] Verse 21. A Girdle was a Mark of Dignity, and therefore worn both by Priests, Exod. xxviii. 40. and Princes, 1 Sam. xviii. 4. and designed both for Strength and Honour. See Notes on ch. v. 27. xi. 5.

Ibid. He shall be a Father to the Inhabitants of Jerusalem, and to the House of Judah ] This denotes his tender Care of those who were under his Government; Princes themselves sometimes style their chief Ministers by the Name of Parents, frequent Instances of which may be seen in the Rescripts of Constantine and his Successors to their Praefecti Praetorio, in the Theodosian and Justinian Codes.

Ver. 22. The key of the house of David will I lay upon his Shoulder ] Verse 22. A Key is an Emblem of Trust: and

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and the Expression alludes to the Fashion of Keys in old Time, which were long, and made like a Hook, and then laid upon the Shoulder, and worn there as the Badge of an Office: Concerning which Custom, See *Huetius Demonstr. Evang. Prop. IX. cap. 105.*

*Ibid.* So he shall open and none shall shut, and he shall shut and none shall open. Herein Eliakim was an eminent Type of Christ, who, as a Son over his own House, hath an unlimited Authority in the Church; See *Revel. iii. 7.* compared with *Matth. xvi. 19.* The latter Part of the Expression is applied to God, *Joh. xii. 14.* Indeed the Words imply such a Sovereign and Absolute Power, as cannot belong to any Person, but such a one as is God as well as Man.

Verse 23. Ver. 23. *And I will fasten him as a Nail in a sure place* ] Not to be removed as his Predecessor was: Compare *Ezra ix. 8.*

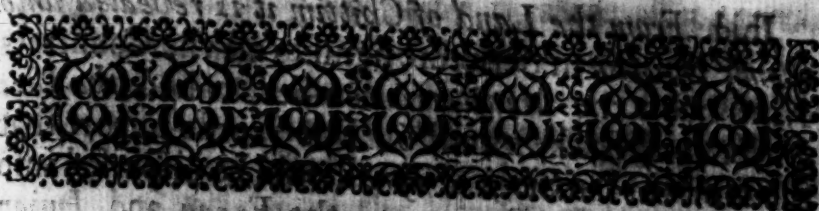
*Ibid.* and Verse 24. *And he shall be for a glorious Throne to his Father's House: And they shall hang upon him all the glory of his Father's House, &c.* ] He shall be an Honour to his Family; they shall all depend upon him for Promotion from the Highest to the Lowest, from those who are to be advanced to the more honourable Offices, to those who are designed for the meaner Services, as the following Words Metaphorically express it: See the like Metaphor, *2 Tim. ii. 22.*

Verse 25. Ver. 25. *In that day shall the Nail that was fastened in the sure place be removed* ] Shebna, that thought himself so secure in his Station, shall be displaced; See *ver. 123.*

*Ibid.* *And the Burden that was upon it shall be cut off* ] All his Dependants shall fall with him, and be removed from those Posts which they obtained by his Interest and Favour.

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**The ARGUMENT.**

*This Prophecy may best be understood of Nebuchadnezzar's laying siege to Tyre, and taking it, which is likewise particularly foretold by Ezekiel, chap. xxvi. 7. &c. with the two following Chapters. This Siege lasted 13 Years, as Josephus shews out of Philostratus, and the Phenician Annals, Antiq. l. 10. c. 11. ad fin. and l. 1. contr. Appion. p. 1046. Upon which Account God promises Nebuchadnezzar the Kingdom of Egypt, as a Reward for the great Pains and Service he undertook in the Siege of Tyre, Ezek. xxix. 18.*

Ver. 1.



*OW L ye Ships of Tarshish] The Verse 1.*

*Phrase signifies any Merchant Ships, particularly those that Trade into Spain; See Note on ch. ii. 16. As Tyre was one of*

*the most Famous Marts in the World in those Times; so the Destruction of it must be a great Loss to all Merchant Adventurers.*

*Ibid. So that there is no House, no entering in] Every House, or Ware-House in Tyre is shut up, and all Trade ceased: Compare ch. xxiv. 10.*

B b

Ibid.

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Ibid. *From the Land of Chittim it is revealed unto them*] Chittim in Scripture signifies all the Countreys lying upon the Mediterranean Sea, called the Isles of Chittim, Ezek. xxvii. 6. The Words import that the News of the Siege of Tyre should be dispersed into all the trafficking Parts upon the Egean and Ionian Seas, and so reach the Ears of those that trade in the most Western Coasts. The Sense which the Septuagint give of the latter Part of the Verse, is easie, and reconcileable with the Hebrew: Thus they render it, *It is laid waste, so that none come [to it] out of the Land of Chittim, it is carried away Captive.* Bochart understands the word Chittim here, and at the 12th Verse, of the Cutheans or Babylonians, and then taking the Verb Niglah for being carried Captive, as the Septuagint and vulgar Latin explain it, the Sense runs very easie thus, *From the Land of the Cutheans doth their Captivity come.*

## Verse 2.

Ver. 2. *Be still ye Inhabitants of the Isle*] Tyre was placed in an Island, See Ezek. xxvii. 3. xxviii. 2. and it is here commanded to be still or silent, to signifie that all that Noise which is heard in Populous Cities should cease, and the Place be reduced to Solitude. Compare Job. xiv. 11. xv. 1. xxii. 2. Jerem. xxv. 10, 11.

Ibid. *Thou whom the Merchants of Zidon, that pass over the Sea, have replenished*] Tyre and Sidon were Famous for Merchandise and Navigation, and helped to enrich each other.

## Verse 3.

Ver. 3. *And by great Waters, the seed of Sihor, the Harvest of the River is her Revenue*] The English Translation published under Queen Elizabeth, gives us a clearer Sense of this Verse thus, *The seed of Nilus growing by the abundance of Waters, and*

and the Harvest of the River was her Revenues. Chapter  
Tyre made herself rich by transporting Corn out of **XXIII.**  
Egypt into foreign Countries. The overflowing of  
the Nile (called *Sibor* here, and *Jerem. ii. 18.*) made  
Egypt so fruitful, that it was look'd upon as one of  
the great Granaries of the World, and afterwards  
supplied Rome with a great part of the Corn which was  
spent in that mighty City; as it did *Constantinople*  
in following Times. Whereupon the Government  
of Egypt was looked upon as an extraordinary Trust,  
and always reserved to the Disposal of the Emperor:  
See *Tacitus Annal. 2.* and *Histor. lib. 1. statim ab*  
*initio.* By the River is meant the Nile, by way of  
Excellence: See Note on *ch. xii. 15.*

Ver. 4. *Be ashamed O Zidon*] *Sidon* was a Par-Verse 4.  
taker both in the Prosperity and Adversity of Tyre:  
See *ver. 2* and *12.*

*Ibid. For the Sea hath spoken, even the strength*  
*of the Sea, saying, &c.*] Tyre is called the Sea,  
because its Inhabitants look'd upon the Sea as their  
proper Element; and the strength of the Sea, be-  
cause it was strong at Sea both by its Situation, and  
the Strength of its Naval Forces; and the City is  
introduced here as bemoaning her desolate Condition,  
that she is become as tho' she had never had any  
Children or Inhabitants, because they are now quite  
gone or destroyed.

Ver. 5. *As at the report concerning Egypt, so shall* Verse 5.  
*they be sorely pained at the report of Tyre*] The  
Words as they stand in our Translation imply, That  
the *Sidonians* (spoken of *ver. 4.*) or in general,  
other Neighbouring Places shall be as much concern-  
ed at the ill News of the Destruction of Tyre, as  
they were at the Calamity of Egypt, mentioned



Chapter *ch. xix.* But there is a Difficulty in admitting this  
 XXIII. Sense, because the Destruction of *Tyre*, here spoken  
 of, was before that of *Egypt*; if we mean that  
 Calamity of *Egypt* which is usually joined with the  
 Destruction of *Tyre* in the Prophets: See *Jerem.*  
*xxv. 19, 22. Ezek. xxix. 18, 19.* Therefore others  
 read this Verse thus, *As soon as the Report of Tyre*  
*shall come to, or be heard in, Egypt, they shall be*  
*in great pain for it, viz.* Because they exported  
 their Corn to *Tyre*, and made a gainful Trade by  
 it: See *ver. 3.* And this Sense the *Septuagint*  
 follows.

Verse 6. *Ver. 6. Pass ye over to Tarshish]* Leave the Place  
 of your Nativity, and betake your selves for Re-  
 fuge to some of the Ports which lie upon the *Me-*  
*diterranean Sea*, (See *ver. 1.*) where the *Tyrians*  
 used to traffick, and where they might hope to set-  
 tle themselves: See *ver. 7, and 12.* The *Septua-*  
*gint* understand the Place of *Carthage*, which was  
 a Colony transplanted from *Tyre*.

*Ibid. Howl ye Inhabitants of the Isle]* See  
*ver. 2.*

Verse 7. *Ver. 7. Is this your joyous City ?]* Great Cities,  
 being the Centres of Trade and Wealth, are usu-  
 ally the Seats of all kinds of Gayety and Luxury.  
 See Note on *ch. xxii. 2.*

*Ibid. Whose Antiquity is of ancient Days]* *Tyre*  
 is spoken of as a strong City in the Time of *Jo-*  
*shua.* *Josh. xix. 29.* Μετὰ Σιδῶνα πόλιν ἥ ἐστὶν Φοινίκων  
 καὶ ἀρχαιοτάτη πόλις Τύρος. ἔστ, *Strabo, l. 16. p. 756.*  
*Next to Sidon, Tyre is the Greatest and most*  
*Ancient of all the Phenician Cities.*

*Ibid.*

Ibid. Her own Feet shall carry her afar off, to so-  
journ] The Prophet speaks of Tyre as of a ten-  
der and delicate Woman not used to Hardships,  
who yet should be forced to travail on Foot tedi-  
ous Journeys into foreign Countries, being driven  
from her own Habitation. Compare *ch. xlvii. 2.*

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Ver. 8 and 9. *Who hath taken this Counsel against Tyre, the crowning City? &c.* Who but God,  
whose Decrees none can frustrate? Whose Purpose  
it is to bring down the Pride of that topping City,  
who does vaunt its self as the Queen of Cities:  
See *Ezek. xxvii. 3. xxviii. 2.* and compare *Revel.*  
*xviii. 7.*

Ver. 9. *The LORD of Hosts hath purposed it, Verse 9.*  
*to stain the Pride of all Glory].* See *ch. ii. 11.*

Ver. 10. *Pass through thy Land as a River, O Verse 10.*  
*Daughter of Tarshish].* According to this Transla-  
tion Tyre is called the Daughter of Tarshish, be-  
cause it was enriched by the Sea Trade, especially  
the Traffick which came from the Spanish or Afri-  
can Coasts, as *Huëtius* interprets the Place, *lib. de*  
*Navigat. Solomon. c. III. XI. IX.* So the Prophet here  
exhorts her Inhabitants to make all possible Speed,  
and with the Swiftneſs of a River to get out of their  
own Country, and from the Reach of the Enemy.  
But others translate the Words, *Pass into thy Land,*  
*O Daughter of Tarshish,* and understand them of  
the City Tarshish, or the Merchants of that  
Place, as if it were an Exhortation to them to re-  
turn home. Their Merchandise had formerly  
flow'd in like a River into the Ports of Tyre, but  
now that gainful Traffick, their Strength and Sup-  
port, would entirely cease: Compare *ver. 14.*

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Ver. 11. *He stretched out his hand over the Sea, he shook the Kingdoms*] The Lord, mentioned in the latter Part of the Verse, stretched out his Hand over Tyre, called the Sea, ver. 4. and the neighbouring Kingdoms were frightened at the News of such a terrible Judgment.

Verse 12. Ver. 12. *Thou shalt no more rejoice, O thou oppressed Virgin, Daughter of Zidon*] Tyre was probably a Colony of Sidonians, and therefore called here the Daughter of Sidon: Colonies commonly retained the Name of the Mother City: Thus Rome was called New Troy, and Carthage the Tyrian City: See Spanheim de Numismat. Dissert. IV. p. 436, 437. It is certain that of the two Cities, Sidon was much the ancientest, being mentioned by Moses, at the Peopling of the World after the Flood, Gen. x. 19. and again Job. xlix. 13. afterward 'tis called by Joshua Great Zidon, Josh. xi. 8. Homer likewise takes notice of Sidon, but not of Tyre. The Authority of Strabo is express to the same Purpose. See Note upon ver. 7. The Prophet calls Tyre an *oppressed Virgin*, because she was conquered, and as it were ravished by her Enemies: Whereas those Cities which never came into a Conqueror's Hands are stiled Virgins, as having preserved their Integrity: See Job. xxxvii. 22.

Ibid. *Pass over to Chittim, there also shalt thou have no rest*] See Notes on ver. 1. and 6. Bochart understands the Cutheans by Chittim, (which Word is here written Chittim) as he does Chittim in the first Verse: So the Sense of the Verse will be, Thou shalt be carried Captive to Cutba, or Susiana: See 2 Kings xvii. 24. a Province lying upon the East of Euphra-



*Euphrates*; but there also shalt thou have no rest: Chapter  
But God's Judgments shall still pursue thee. **XXIII.**

Ver. 13. *Behold the Land of the Chaldeans*]   
Even the Chaldeans themselves who are your Con- Verse 13.  
querors, their Prosperity will not be perpetual:  
As their Beginning was small, so their Destruction  
will come to pass in due Time.

Ibid. *This People was not, till the Assyrian  
founded it for them that dwell in the Wilderness*]  
Within the Memory of Man, Baladan or Nabonaf-  
sar, (See *ch.* xxxix. 1.) founded Babylon, to be  
the Metropolis of the *Scenites*, that dwelt in Tents  
before, dispersed thro' *Arabia deserta*: See *ch.* xiii.  
20. and it came by degrees to be raised to that  
Strength and Magnificence in which now we see  
it. This is Sir John Marsham's Interpretation of  
this difficult Text. *Chron. Can. pag. 478. Edit.*  
*Fol.*

Tho' Babylon was as old as Nimrod, *Gen.* x. 10.  
xi. 9. yet it might undergo several Turns of For-  
tune, as most other Cities have done, and after it  
was gon to Decay, be restored by Baladan, as it was  
afterward rebuilt by Nebuchadnezzar, *Dan.* iv. 30.  
Thus Rehoboam is said to have built Hebron,  
*2 Chron.* xi. 10. which yet was one of the Oldest  
Cities in the World. See *Numb.* xiii. 22.

Ibid. *He brought it to ruin*] The LORD of  
Hosts, See *ver.* 9. Some translate the Words thus,  
*It is brought to ruin*, the Active being put for the  
Impersonal, (See Note on *ch.* xxii. 19.) The Pro-  
phet foresees the Destruction of Babylon mention'd  
*ch.* xiii. and speaks of it here as already come to  
pass: A way of Speaking usual in the Prophets  
to denote the Certainty of the Event; See *ch.* xxi. 9.  
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Verse 15.

Ver. 14. *Howl ye Ships of Tarshish*. See *ver. 1.* and 10.

Ver. 15. *Tyre shall be forgotten seventy Years, according to the Days of one King*. The Word *King* is put here for *Kingdom*, as the same Word is used, *Dan. vii. 17. viii. 21.* Thus *Revel. xlvii. 10.* *Seven Kings*, are seven Governments succeeding one another. So this Expression denotes the Duration of the *Babylonish* Monarchy, whose Dominion over all the neighbouring Countries should last seventy Years, and when that Time was expired, the *Tyrians*, with other People, oppressed by the *Babylonian* Government, should recover their ancient Liberty. Compare *Jerem. xxv. 9, 10, 11, 12—22. xxvii. 3. —6, 7.*

Verse 16.

Ver. 16. *Take an Harp, go about the City, thou Harlot that hast been forgotten, &c.* The Imperative is here put for the Future: See Note on *ch. xi. 9.* Cities are often compared to Women, See *ver. 12.* and *Jerem. vi. 2.* and sometimes to Harlots, by Reason of those Vices which too much prevail in Great and Rich Cities, and infect those that resort to them. Lewd Women are commonly described in ancient Authors, as skilful in Musick, which is one of the Arts that they used to inveigle Men into their Company. The Expressions in this Verse, as well as those which follow, of *Tyre's committing Fornication with all the Kingdoms of the World*, signify the several Arts which she had to entice Merchants to trade with her, the Frauds she made use of in managing her Trade, and the Luxury which her Traffick promoted. Compare *Revel. xviii. 3, 9.* where the same Expressions

sions are applied in a Spiritual Sense to *Mystical Babylon.*

[Ver. 18. *And her Merchandise and her Tyre shall be Holiness unto the LORD.*] The Sense of this Verse 18.

Verse may be, that several of the *Tyrians* in after-times shall become *Profelytes* to the *Jewish Religion*, and shall devote Part of their Substance to the Service of the Temple at *Jerusalem.* See the Note upon *ch. xlv. 24.* But there is no Necessity of supposing, that this Part of the Prophecy should be fulfill'd just upon the Restoration of *Tyre*: For 'tis usual for the Prophets to join together things relating to the same Place or People, tho' the fulfilling the several Parts of the Prophecy may belong to several distant Ages: See *ch. iv. 2.* And this I take to be the Case here. The Prophets commonly express Heathens and Idolaters in general by some one remarkable Name, as that of *Egypt, Babylon,* and the like: See the Note on *ch. xi. 14.* In this Sense I suppose the Name of *Tyre* to be used in this Verse, and in the same Sense the *Daughter of Tyre* is understood by most Interpreters upon *Psal. xlv. 12.* not so as to exclude that particular City, but withall to signify that both that Place and many others which were Strangers to the true Religion, should at length be converted, and consecrate a great Part of their Wealth and Substance to the Service of God. See Notes on *ch. xviii. 7.*

*Ibid. Her Merchandise shall be for them that dwell before the LORD.* Her Riches shall be set apart for the Maintenance of those that attend upon God's Service: An Allusion to the



Chapter Office of the Priests and Levites, who by turns  
XXIII. gave constant Attendance at the Temple.

*Ibid. To eat sufficiently* The Expression alludes to those Feasts which the Jews made at Jerusalem of their First-Fruits and other Holy Things: And of which the Priests and Levites had a particular Share. See Deut. xii. 18, 19. xiv. 22—27.



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CHAP. XXIV.

The ARGUMENT.

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XXIV.

After the several Denunciations of God's Judgments upon the Jews, and all the neighbouring Countries, contained in the foregoing Chapters, from the xlii<sup>th</sup> onward; in this the Prophet gives a General Description of the State of that Part of the World, especially of the Ten Tribes, whose Country was ruined, and themselves carried Captive by Sennacherib under these Calamities: But note the General Destruction of the World at the last Day: As indeed all God's particular Judgments are Earnests and Fore-runners of the General Judgment: See Note on ch. xlii. 10.

Ver. 1.



BEHOLD the LORD maketh Verse 1.  
the Earth empty] The Hebrew

Word *Haaretz* is promiscu-  
ously rendred in this Chapter  
by our Interpreters, either

Earth or Land. And may be taken in a larger or  
narrower Sense, as the Context inclines us to un-  
derstand it.

Chapter

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Verfe 2.

Verfe 3.

Verfe 4.

Verfe 5.

Ver. 2. *And it shall be as with the People so with the Priest*] Or, *the Prince*, as the Word does likewise signify. This and the following Expressions denote, that all Orders and Conditions shall be equally involved in the same common Calamity.

Ver. 3. *The Land shall be utterly emptied, and utterly spoiled*] Shall be deprived both of its Riches and Inhabitants.

Ver. 4. *The haughty People of the Earth do languish*] These suffer most under such Calamities, as having most to lose, and not being used to Hardships: See *ch. ii. 12.*

Ver. 5. *The Earth also is defiled under the Inhabitants thereof*] The Contagion of Sin infecteth the very Ground, and bringeth a Curse upon it, (See *ver. 6.*) making it obnoxious to God's Judgments. See *Gen. iii. 17. Num. xxxv. 33. Psal. cvii. 34.*

*Ibid. Because they have transgressed the Laws, changed the Ordinance, broken the Everlasting Covenant*] So the wicked Horn in *Daniel* is said to *change Times and Laws*, i. e. to abrogate God's Laws and the Ordinances of his Service, and substitute new ones, *Dan. vii. 25.* By the *Everlasting Covenant* is meant that Covenant, which God made with the *Jews* at *Mount Sinai*; See *Exod. xxiv. 7, 8.* and the Expression alludes to *Gen. xvii. 7.* where God calls the Covenant between him and *Abraham*, an *Everlasting Covenant*, *Berith Olam*, in the *Hebrew*: Because it was to endure for a long Succession of Years, called *Olam* in that Language, and to last till the new *Olam*, or Age of the *Messias*: (See Note on *ch. ii. 2.*) and then was to be more



more eminently completed in the Spiritual Seed of Chapter  
*Abraham.* **XXIV.**

Ver. 6. *Therefore the Inhabitants of the Earth are burned*] Are destroyed by Fire and Sword, and Verse 6.  
intirely consumed. Compare *cb. xlii. 23.*

Ver. 7. *The new Wine mourneth, the Vine languisheth*] There is a Destruction of the Vineyards, Verse 7.  
and the Fruits of the Earth are consumed by  
hostile Invasions. Compare *cb. xvi. 8, 9. Joel i.*  
*10, 12.*

Ver. 8. *The Mirth of Tabrets ceaseth*] There Verse 8.  
is no Place for Mirth or the Expressions of it, when  
Men are under great Calamities : Compare *Jerem.*  
*vii. 34. xvi. 9. xxv. 10. Ezek. xxvi. 13. Hos. ii. 11.*

Ver. 9. *They shall not drink Wine with a Song*] Verse 9.  
Those, that can command Wine under this Scarcity,  
will have no Heart to drink it ; nor will it be able  
to cheer their Spirits under such Afflictions.

Ver. 10. *The City of Confusion is broken down*] Verse 10.  
The Word *Zobu*, which our English Translation ren-  
ders *Confusion*, signifies likewise Desolation ; See  
*cb. xxxiv. 11.* and this Sense of the Word is most  
proper here : As if it had been said, Every City is  
the Image of Desolation. Compare *ver. 12.* and *cb.*  
*xxv. 2.* some understand by the City, *Samaria* : The  
Head of the Kingdom of *Israel* which was now  
ruined by *Salmaneser*.

Ver. 13. *When thus it shall be in the midst of the* Verse 13.  
*Land among the People, there shall be as the shaking*  
*of an Olive Tree, &c.*] Compare *cb. xvii. 5, 6.*  
When the Prophets denounce God's Judgments up-  
on his People, they commonly conclude with a Pro-  
mise of still reserving a Remnant ; tho' they were  
to be but few, in Comparison of those who are in-  
volved.

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involved in the general Destruction; See Notes on  
*ch. i. 9. iv. 2.*

*Ver. 14. They shall lift up their Voice, they shall sing for the Majesty of the Lord.]* They shall magnify the Power of God, which appeared so signally in their Deliverance.

*Ibid. They shall cry aloud from the Sea.]* Or, from the Isles of the Sea, as it is expressed in the following Verse; *i. e.* From the Isles of the Western or Mediterranean Sea, whither many of the Jews were scattered, and from whence they should return into their own Country in the latter Days. See Note on *ch. xi. 11.* The Hebrew Word *Iam*, signifies the West as well as the Sea, because the Mediterranean Sea lay Westward of *Judaea*; See *Jos. xxiii. 4.* and so the Word is rendered by some Interpreters here: Compare *Hos. xi. 10.* where the Word is translated the West. This Verse is to be understood of the final Restoration of the Jews, as some other Parts of the Chapter plainly relate to the Consummation of all Things; See *ver. 19, 20, 23.* The Prophets take Hints from the State of Things in, or near their own Time, to describe what shall come to pass in the latter Times; as hath been before observed upon *ch. x. 20.* See likewise the Note upon *ch. xxx. 19.*

*Verse 15. Ver. 15. Wherefore glorifie ye the Lord in the fires.]* In the fiery Tryals of Affliction, out of which the Just shall be delivered as out of the midst of the Fire: Compare *ch. xliii. 2.* and see the Note on *ch. iv. 2.*

*Ibid. In the Isles of the Sea.]* See the Note upon *ver. 14.*

Ver.

upon **ISAIAH.**

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Ver. 16. From the uttermost part of the Earth have we heard Songs, even glory to the Righteous ] From the uttermost part of the Earth means the same, as from the Isles of the Sea, in the foregoing Verses, Verse 16. from these utmost Regions have we heard the joyful Acknowledgment of the Righteous, praising God for their Deliverance, and for all the glorious Things he hath done for them, making them thereby remarkable in the Eyes of the World, as his Favourites. Some understand the Word *Righteous* of God, as if it were Glory to the righteous God: But we may observe, that the Word *Tsebi* is often taken for *Judaea*, as being the Glory of all Lands, as *Ezekiel* speaks, *ch. xx. 6.* where he uses this very Word: Compare *Dan. viii. 9. xi. 16, 41. Jerem. iii. 19.* And if we take the Word in this Sense, the Meaning of the Place will be, That the Substance of their Hymns were, that now the promised Land should be restored to the righteous Seed of *Abraham*: Which confirms the Interpretation given of the 14th Verse, that the Context relates to the final Restoration of the Jews.

*Ibid.* But I said, My leanness, my leanness, unto me ] *Leanness* sometimes signifies God's Plagues or Judgments, which are like a Consumption of the Vitals; See *ch. x. 16. xvii. 4. Psalm cvi. 16.* Or the Word may signify the Sins and Defects of God's People, the Thoughts of which caused inward Grief and Consumption of Heart to the Prophet: And it very much abated the Joy which he had conceived upon the miraculous Deliverance of the Righteous, when he considered how many were involved in the Calamities of the Wicked.

*Ibid.*



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Ibid. *The treacherous dealers have dealt treacherously.* The Word *Bagedhim* often signifies the Transgressors of, or Apostates from, God's Law; so it is used *ch. xlviii. 8. Jerem. vi. 11.* and elsewhere. And in this Sense the *Septuagint* understand it here, which agrees best with the Scope of the Place, and implies, that Iniquity should very much abound, even among the Professors of the true Religion, and should bring down God's Judgments in a terrible Manner upon great Numbers of them.

Verse 17.

Ver. 17. *Fear, and the Pit, and the Snare are upon thee, O inhabitant of the Earth!* It seems to be a Proverbial Expression, denoting divers sorts of Calamities, some of which if Men happened to escape, they should fall into others as bad: See *Jerem. xlviii. 43.* As if a Man, flying from his Enemy out of Fear, should fall into a Pit; and escaping from thence should be taken in a Snare. Compare *Amos v. 15.* The three Hebrew Words *Pachad, Pachath* and *Pach*, are a *Paronomasia*, or have an Affinity in Sound with each other, which cannot be translated into another Language. Such Allusions are sometimes used by the Sacred Writers, (See Bp. *Sanderson's* Sermon on *Eccles. vii. 1. No 3.*) and are not disdained by the greatest Masters of Wit and Elegance: Witness that noted Passage between *Julian* the Apostate and *St. Basil*; they were acquainted as having studied together at *Athens*, and the former, having read over a certain Treatise recommended by *St. Basil* to his Perusal, gave this Magisterial Censure of it, *Αἰτύρων, Ἐγνων, Καλύρων.* To which, that Eloquent Father returned this smart Repartee, *Αἰτύρων, ἐν τύρῳ, εἰς τὸν τύρῳ, & καλύρων.* See *St. Basil's Epist. 207, 208.* The Beauty of these

these Sentences cannot be translated into another Language. Chapter XXIV.

Ver. 18. For the Windows from on high are opened, the foundations of the earth do shake. A plain Allusion to the Destruction of the Deluge, Gen. viii.

Verse 18

11. The Prophet describes the Destruction of the present World at the last Day by Expressions taken from the Destruction of the old World; for, to use St. Peter's Words, *the World which then was, perished by Water, save the Heavens and the Earth which are now, are reserved unto Fire, against the day of Judgment and Perdition of ungodly men,* 2 Pet. iii. 6, 7. See the Notes upon the following Verses.

This one Text does sufficiently confute an extravagant Notion of one of the great Libertins in Opinion of the present Age, who would fain persuade the World that the *Pentateuch* was writ a considerable Time after the Captivity of the ten Tribes; a Fancy which hath not one probable Argument to maintain it, and may be confuted almost out of every Writer of the Old Testament from Moses downward.

Ver. 19. The Earth is utterly broken down, the Earth is clean dissolved, the Earth is moved exceedingly. Verse 19.

A further Allusion to the Deluge, especially if we admit of a late Ingenious Hypothesis, which maintains that the Destruction of the Earth at the Deluge, was chiefly caused by the breaking down of its Arch, and its falling into the Abyss.

This and the foregoing Verse, may be thought an Hyperbolical Description of the Desolations which Wars and other Plagues made in *Judea*, and the neighbouring Countries; as if God had rained down Vengeance upon Sinners from above, and

Chapter XXIV. Heaven and Earth had conspired to punish the wicked: And we may observe, that the Prophet *Jeremy* describes the like Calamities in much the same Expressions, *ch. iv. 23, &c.* But the Words do in their full Import evidently point at the Judgment of the last Day, as in the following Verses more plainly appears.

Verse 20. Ver. 20. *The earth shall reel to and fro like a Drunkard*] This may be understood of its Inhabitants, who shall be at their Wit's End for Fear. Compare *ch. xix. 14. Psal. cvii. 27.*

*Ibid. And shall be removed like a Cottage*] It is the World to come alone that hath Foundations that cannot be shaken, *Heb. xii. 27.*

*Ibid. And the Transgression thereof shall be heavy upon it.*] See the Note on Verse 5.

Verse 21. Ver. 21. *The LORD shall punish the Host of the high ones that are on high, and the Kings of the Earth upon the Earth.*] As the two foregoing Verses plainly respect the Dissolution of all things; so this and those that follow, do evidently look the same Way. The Words here import the Overthrow of all worldly States and Governments; Kings and Princes being expressed in the Prophetical Style by the Name of Sun, Moon and Stars; See Note on *ch. xiii. 10.* and then by Analogy, Tributary Princes and other Inferior Rulers, will be meant by the *Kings of the Earth upon the Earth*, as placed in a Station below the former, and subject to their Influence, as the lower World is to that of the heavenly Constellations. Compare *ch. x. 8.* Some Commentators understand by the *Host of the high ones which are on high* the Devil and his Angels, who are described by *St. Paul*, by the Names of *Principalities*



palities and Powers dwelling in high or heavenly Places, and having Power in the Air, or lower Region of the World, Ephes. ii. 2. vi. 12. and then by the Kings of the Earth must be meant those earthly Princes who are influenced by them, and are their Instruments in abetting Idolatry, or persecuting God's Truth. The evil Spirits are sometimes represented as Part of the heavenly Host, both with respect to their original Dignity, and because they are the Instruments of Providence, and have a Command over the inferior World, as far as God thinks fit to permit. See 1 Kings xxii. 19, &c. Job i. 6. Revel. xlii. 7. And in this Sense some understand that Contest between the Angels mentioned Dan. x. 13. as if it were between the good and bad Angels.

Ver. 22. *And they shall be gathered together as Prisoners are gathered together in the Pit, (or Dungeon, See Job li. 14.) &c.* The Verse alludes to the Custom of Kings, who use to confine the chief Commanders of their Enemies whom they take Prisoners, and reserve them to some extraordinary Day of Triumph, and then bring them out to public Punishment. The Word *Visiting* is used for punishing, as well as for remembering with Grace and Favour. Thus this very Phrase, *After many Days thou shalt be visited*, is used, Ezek. xxxviii. 8. See likewise Prov. xix. 29. I cannot find any Explication of this Verse so agreeable to the natural Sense of the Words, as that of a late learned Writer upon the Revelation, Och. xix. 6. who explains it of the Kings of the Earth, who made War with Christ and his Saints at Armageddon, Revel. xvi. 16. xix. 19. and being there discomfited, lay languishing

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under the Sentence of Condemnation till after the Battle of Gog and Magog, ch. xx. 8, 9, 10. when they were, together with Satan their Leader, punished with everlasting Destruction.

## Verse 23.

Ver. 23. *Then shall the Moon be confounded and the Sun ashamed, when the Lord of Hosts shall reign in Mount Zion.* If the Expressions of the Moon's being confounded, and the Sun ashamed, be understood literally, the Sense must be, that the Sun and Moon should be darkened and give no Light, a Circumstance that will certainly attend the last Day: See *Joel iii. 15. Malch. xxiv. 29.* But I rather think the Place to be parallel with *ch. ix. 19.* and *Revel. xxi. 23.* where it is said, that when the Kingdom of God shall come, his Glory shall shine out so illustriously, that there shall be no Need of the Light of the Sun and Moon; upon which Account they are represented here as *ashamed* and *confounded* to see their Light eclipsed by a greater.

*Ibid. When the Lord shall reign in Mount Zion and in Jerusalem, and before his Ancients gloriously.* We need not understand this and such like Expressions in a literal Sense with the Jews, but are sufficiently warranted by the Authority of the New Testament, to explain them of the Triumphant State of the Church, when the Saints shall reign with God and Christ in Glory. See *Galat. iv. 26. Heb. xii. 22. Revel. xxi. 2. 3.* and the Note upon *ch. ii. 2.*

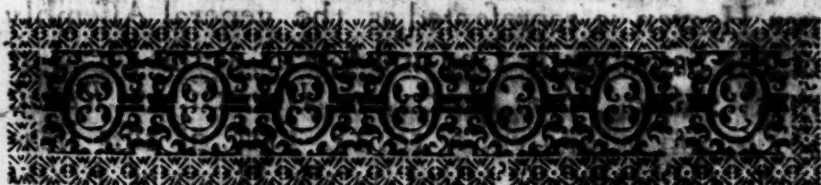
*Ibid. And before his Ancients.* Or, *In the Presence of his Ancients:* An Allusion to the Elders of Israel and Moses, and their succeeding Kings at the

the Head of them, who were the Governors and Representatives of the whole Nation. In like manner Heaven is represented as the general Assembly of the Saints with God and Christ at the Head of them. See Psalm lxxxix. 7. Heb. xii. 22 Revel. ch. iv. and v. and vii. 9, 10, 11. Part of this heavenly Company are called by the Name of *Elders* or *Ancients*, Revel. iv. 4. and elsewhere, particularly ch. xix. 4, 6. where there is a plain Allusion to this Place.

THE ARGUMENT.





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Representatives of the whole Nation. In like man-of Ancient Revel. ix. 4. and elsewhere  
lately ch. xix. 4. 6. where there is a plain Allusion  
to this PlaceChapter  
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## CHAP. XXV.

## The ARGUMENT.

*Some Parts of the last Chapter having a Relation to the End of the World, we may, without breaking in upon the Connexion of the Prophecy, suppose the Triumphant Hymns, in this and the next Chapter, principally to regard the same Time, and to be of the same Nature with those recorded Revel. xi. 17. xv. 3. xix. 6.*

Verse 1. Ver. 1.



*HT Counsels of old are Faithfulness and Truth] What thou hast formerly decreed, thou dost in due Time punctually fulfil.*

Verse 2.

*Ver. 2. For thou hast made of a City an Heap] That is of several Cities, such as Babylon, Tyre, Samaria, and others mentioned in the foregoing Chapters. Compare ch. xxiv. 10, 12. and see the Note on ch. xxvi. 5. xxvii. 10.*

*Ibid. A Palace of Strangers] By Strangers are meant Heathens, Aliens from the Commonwealth of Israel,*

Israel, as St. Paul calls them, and Enemies to it: Chapter  
See *ver.* 4 and 5. or, as a learned Friend hath sug- **XXV.**  
gested to me, this Appellation very properly belongs  
to *Babylon*, which was built for the Strangers and  
Sojourners, who before dwell in Tents, as Wander-  
ers, in *Arabia Deserta*: See the Notes upon *ch.*  
*xxiii.* 13.

*Ver.* 3. *Therefore shall the strong People glorifie thee, the City of the terrible Nations shall fear thee* Verse 3.  
The Word *Naz*, which is translated *strong*, does like-  
wise signifie *fierce*, and so it is rendered by our In-  
terpreters, *ch.* *xix.* 4. and so it should be translated  
in *Samson's Riddle*, *Judg.* *xiv.* 14. *Out of the fierce*  
*came forth sweetnest*. I take this Verse to be paral-  
lel to that of *Psal.* *lxxvii.* 10. *The fierceness of Man*  
*shall turn to thy praise*: The humbling of these po-  
tent Cities and terrible Nations, or *terrible Ones*,  
as they are called *ver.* 4. and 5. will be a Means of  
bringing them to give Glory to God, and to ac-  
knowledge, that the most High rules over the Children  
of Men.

*Ver.* 4. *For thou hast been — a Refuge from the* Verse 4.  
*storm, a shadow from the heat, &c.* Compare *ch.*  
*iv.* 6. *xxxii.* 2. This Verse may be applied to the  
Deliverance which God vouchsafed to the Jews from  
their formidable Enemy, *Sennacherib*: But I pre-  
sume it may more fitly be expounded of the Church's  
Deliverance from the Tyranny of Mystical *Babylon*:  
See *ch.* *xiv.* 3, 4, &c. and the Insults of all her En-  
emies, when the Saints shall sing the Song of *Moses*,  
as those who are delivered out of a State of Bondage  
and Slavery: See *Revel.* *xv.* 3.

Ver.

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Verse 5.

Ver. 5. *Thou shalt bring down the Noise of Strangers as the heat in a dry place, even the heat with the shadow of a Cloud* ] *And de Dint* hath translated the Words more clearly thus, *The Noise [or Tumult] of Strangers is as the heat in a dry place, thou shalt bring down (or abate) the heat with the shadow of a Cloud*: The Prophet compares the Oppressions of those Strangers and Infidels to an excessive Draught, which parcheth up everything, *Ver. 4.* and here he says, that God will over-shadow his People, and protect them till this Tyranny be over-past: Our *English* Translation adheres more strictly to that Distinction of the Sentences, which the *Hebrew Accents* point out: But we do not find, that the ancient Versions took any notice of those Distinctions; and our own Translation in some Places neglects them, where the Sense is clearer if we divide the Sentences otherwise: Indeed the *Rabbins* are not agreed what is the Use of those Accents, and therefore it seems a needless Curiosity to lay any Stress upon them.

*Ibid. The Branch of the terrible ones shall be brought low* ] Some render *Zamur*, the *Rejoycing* of the terrible Ones, &c.

Verse 6.

Ver. 6. *And in this Mountain* ] Called Mount *Zion*, *ch. xxiv. 23.* See the Note there, and upon *ch. ii. 2.*

*Ibid. Shall the LORD of Hosts make a Feast of fat things, &c.* ] God's calling Men by his Grace, is often expressed in Scripture by the Metaphor of inviting them to a Feast; See *Prov. ix. 2. Matth. xxii. 4.* and the Joys of Heaven are described by the same Metaphor, *Luke xxii. 29. Rev. xix. 9.* The same Representation is used here, and implies that God will bestow his Grace in a plentiful Manner upon



upon his People, and fill them with spiritual Delights, when the *Jews* shall be converted, and the Fulness of the *Gentiles* shall come into the Church. The Words may likewise allude to those Religious Feasts which were kept at *Jerusalem*, when the *Jews* were commanded to *rejoyce before the Lord*, Deut. xii. 18. xiv. 26.

Ibid. *Of fat Things full of Marrow*] An Expression denoting the richest Taste; See *Psal.* lxxiii. 5. *Job* xxxvi. 16.

Ibid. *Of Wines on the lees well refined*] Of Wines that had been settled on the Lees, and thereby enriched, and afterward drawn off for Use.

Ver. 7. *And he will destroy — the face of the Covering cast over all People, and the vail that is spread over all Nations*] The Face of the Covering is put for the Covering of the Face, by an *Hypallage* usual in Scripture: The Phrase may signifie all Tokens of Mourning and Sorrow, which were expressed by covering the Face; or putting a Veil upon it: See Note on *cb.* xxii. 17. If we take the Words in this Sense, they are equivalent to *wiping away the Tears from off all Faces*, in the following Verse; or they may denote the taking away all Ignorance and Prejudice from Men's Minds, which *St. Paul* compares to a *Veil*, 2 *Cor.* iii. 13, 14. and the Word *Covering* is used in the same Sense in this Prophecy, *cb.* xxix. 10. *Mr. White* is pleased to slight this Interpretation, but I think it is every whit as proper a one, as that which he produces out of *Grotius*, and he hath not thought fit to explain how *all People, and all the Earth* could be concerned in the Terror which *Sennacherib* brought upon *Jerusalem*.

Verse 7.

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Verse 8.

Ver. 8. *He will swallow up Death in Victory* ] Or, *For ever*, as the Word *Lanetsack* often signifies : St. Paul expounds this Text of the general Resurrection, and tells us it will not be *brought to pass* till then, 1 Cor. xv. 54. whose Authority, I think, ought to oblige every Christian to acquiesce in this Interpretation : And they that strain their Wits to find out some other Meaning of the Place, can offer nothing but what is forced and trifling.

Ibid. *And the Lord God will wipe away tears from off all faces* ] This too is applied by St. John to the Heavenly State, Revel. vii. 17. xxi. 4. and will never be made good till then.

Ibid. *And the rebuke of his People shall be taken away from off all the Earth.* ] Or, *The Reproach of his People*, as the Phrase is translated, Micah vi. 16. That is, those Reproaches which they endured under their several Distresses and Persecutions in divers Parts of the World, which made their Enemies scorn them, as Persons despised and rejected by God himself. Compare Psal. xlii. 10. Joel ii. 17.

Verse 10.

Ver. 10. *For in this Mountain* [See Verse 6.] *shall the hand of the LORD rest* ] The Church is called the Place of God's Rest, ch. xi. 10. (See the Note there,) where his Power in protecting his People shall visibly exert itself, as the Words here import.

Ibid. *And Moab shall be trodden down under him, as straw is trodden down for the Dung-hill.* ] Or in *Madmenah*, as the Margin reads, which was a City of Moab, Jerem. xlviii. 2. *Moab* is put here for the Enemies of the Church in general; See Note on ch. xi. 14.

Ver.

Ver. 11. *And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim* ] Some understand these Words of *Moab*, and render them thus, *Altho' he spread forth his Hands, &c.* that is, Tho' he do all he can to save himself, as Swimmers use their utmost Skill when they are in Danger of Drowning, yet God shall bring down his Pride. Others interpret the whole Verse of God; that He shall stretch forth his Hands, and reach his Enemies wherever they are. The Expression, *in the midst of them*, or, *in the midst thereof*, as the Hebrew Word signifies, favours the latter Exposition.

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Verse 11.

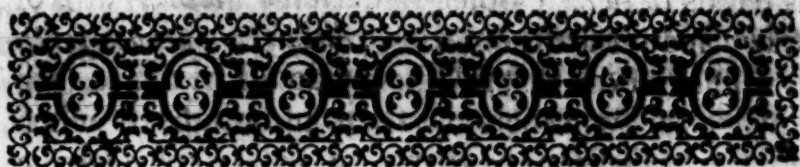
*Ibid.* *Together with the spoils of their Hands* ] With the Goods which they have unjustly taken from others to enrich themselves. Some render the Words, *Together with the strength of their Hands*.

Ver. 12. *And the fortress of the high fort of thy Walls shall be bring down* ] See ch. xxv. 1.

Verse 12.








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C H A P. XXVI.

See the *ARGUMENT* of the foregoing Chapter.

Verse 1. Ver. 1.  *N* that Day shall this Song be sung in the Land of Judah] In the Church, in which Sense Mount Sion and Jerusalem are often used : See Note on *cb.*

xxiv. 23.

*Ibid.* We have a strong City, Salvation will God appoint for Walls and Bulwarks] The Church is called the City of God ; See *Psalms* xlviii. 1. lxxxvii. 3. *Heb.* xii. 22. and its Strength consists in God's Protection ; See *Zech.* ii. 5. His Salvation will supply the Place of the strongest Fortifications : Compare *cb.* lx. 18.

Verse 2. Ver. 2. *Open ye the Gates]* The Expression denotes the enlarging the Number of Believers, and bringing into the Church *daily such as should be saved* : Compare *cb.* lx. 11. *Revel.* xxi. 25. The Prophet addresses himself to different Persons in this Song, and speaks sometimes in the Singular, and sometimes in the Plural Number, which is a grate-

grateful Variety in Poetry. See the Note upon *ch.* lxiii. 1. Chapter XXVI.

*Ibid.* *That the Righteous Nation, which keepeth the Trunk, may enter in]* The Jews are stiled an *Holy Nation*, *Exod.* xix. 6. which Title more properly belongs to the Christian Church, *2 Pet.* ii. 9. especially when it comes to be purged from its Dross, and all the Members of it to be Righteous. See *ch.* ix. 21.

*Ver. 5. He bringeth down them that dwell on high]* God will subdue those that pride themselves in their worldly Power and Greatness. See the Note on *ch.* ii. 11. or trust in their Castles and Fortifications: Compare *ch.* xxv. 12. Verse 5.

*Ibid.* *The lofty City he layeth it low]* As the Church is stiled the *City of God*; so the Society of Infidels, or Enemies to God's Truth, is represented by the like Similitude of a *City*, and typified under the Figures of *Sodom*, *Babylon*, and that *Jerusalem* which killed the Prophets. See *Revel.* xi. 8. And this Sense I think best agrees with the Scope of the Place, and with the parallel Texts, *ch.* xxv. 2, 12. in neither of which Places can the Expression be understood of any one particular City.

*Ver. 6. The Foot shall tread it down, even the Feet of the Poor and the Steps of the Needy]* The planting of the Gospel was a remarkable Triumph over the Power and Wisdom of Men, when God chose the foolish Things of the World, to confound the Things which were wise, and the weak Things of the World, to confound the Things which were mighty: Accordingly under every Advancement of Christ's Kingdom, the Poor and Humble, those who have despised the World, and have been despised by it, are to have a particular Share. Verse 6.

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Share in the Glory and Success thereof. See *ch. xi.* 4. and the Notes there: *ch. xxix.* 19. *ix.* 1. *Zeph. iii.* 12. If we understand the Words of that last and great Triumph of the Church over *Antichrist* and all its Enemies (as many of the Expressions in this and the former Chapter look that Way) we may fitly explain the *Poor and Needy* here, to be those who shall escape out of the great Tribulation which shall precede those Times, mentioned *Dan. xii. 1.* *Revel. vii. 14.*

Verse 7.

Ver. 7. *Thou most upright dost weigh the Path of the Just.] Or, Make plain the Path of the Just.* Thou, O God, who art the Author of all Goodness, dost direct his Steps, and keep him from falling: See *Psal. xxxvii. 23, 24.* To this Sense the Verb *Pillet* is used *Prov. iv. 26.*

Verse 8.

Ver. 8. *Rein the way of thy Judgments, O LORD, have we waited for thee.]* We have possessed our Souls in Patience under thy Chastisements, (so *Judgments* signifie, *ver. 9.*) and have waited thy good Time for our Deliverance.

*Ibid. The desire of our Soul is to thy Name, and to the remembrance of thee.]* We desire and endeavour to stir up devout Affections in our Souls towards thee, to possess our Minds with due Apprehensions of the Greatness of thy Majesty, and the Dependence we ought to have upon thy Promises.

Verse 9.

Ver. 9. *With my Soul have I desired thee in the Night, yea with my Spirit within me will I seek thee early.]* And these devout Affections we stir up within us, both late at Night, and early in the Morning, when others give themselves up to Sleep and Drowsiness. Compare *Psal. v. 3.* *lxiii. 6.* *cxix. 55, 62, 147. cxxx. 6.*

*Ibid.*



Ibid. *For when thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness*] The Afflictions thou sendest have this good Effect upon all but hardened Sinners, (See the following Verse) that they engage Men to seek God, and turn to him whom they have offended.

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Ver. 10. *In the Land of uprightness will he deal* Verse 10. *unjustly, and will not behold the Majesty of the LORD*] Though he lives among those who are remarkable for the Regularity of their Behaviour, among the People of God, or the *righteous Nation*, mentioned ver. 2. yet will he not be prevail'd upon by their Example, or the many Demonstrations God hath given of his Power and Providence; See ver. 11.

Ver. 11. *But they shall see, and be asbamed for* Verse 11. *their Envy at the People*] They shall at last be forced to give God the Glory, and take Shame upon themselves for the Envy and Hatred they have shewed towards God's People. Some render the Words thus, *They shall see thy Zeal for the People, and be asbamed*: They shall be seized with Confusion, when they see what a Care and Concern God hath for his People, and how visibly he exerts his Power in protecting them and punishing their Adversaries. In this Sense the Hebrew Word *Kinab* is used in other Places; See ch. lxiii. 15. Zech. i. 14. viii. 2.

Ibid. *Yea the Fire of thine Enemies shall devour them*.] The divine Vengeance, which shall consume God's Enemies like Fire; See Deut. iv. 24. xxxii. 22. Heb. x. 27.

Ver.

Chapter XXVI. Ver. 12. *LORD, thou wilt ordain peace for us, for thou also hast wrought all our Works in us.]*

Verse 12. *All the Mercies and Deliverances we have hitherto enjoyed, proceed only from thee; which encourageth us to Trust in thee for an happy Issue out of all our Troubles.*

Verse 13. Ver. 13. *O LORD our God, other Lords have had dominion over us, &c.]* Meaning the *Affyrians, Babylonians*, and all the Oppressors of God's Church in After-times; Compare 2 Chron. xii. 8. but it is by thee only that we have been delivered out of their Hands, and therefore upon thee alone will we call as our God and Saviour.

Verse 14. Ver. 14. *They are dead, they shall not live; they are deceased, they shall not rise]* These Oppressors of God's People shall never rise again, but to *shame and everlasting Contempt*, as it is said Dan. xii. 2. whereas thy *dead shall live and rise again*; See Verse 19. of this Chapter. The Prophet sees the Destruction of the Wicked by Faith, and speaks of it as a Thing already done; (See Note on ch. xxi. 9.) tho' it be not yet brought to pass; Compare ver. 19, 21.

*Ibid. Therefore thou hast visited and destroyed them.]* Or rather, *because thou hast visited, &c.* So the Particle *Laben* is used, Numb. x. 31. xiv. 43.

Verse 15. Ver. 15. *Thou hast increased the Nation, O LORD,—thou hast removed it far unto all the ends of the Earth.]* Thou hast spread or enlarged the Church, called the *righteous Nation*, Verse 2. Compare ch. ix. 3. Here too the Expressions are in the *Præter-perfect Tense*, as in the foregoing Verse; but the Words will be signally verified, when all God's *Enemies shall be made his Footstool*,  
and

and the Kingdoms of this World shall become the Kingdoms of God and of his Christ, Rev. xi. 15. Chapter XXVI.

Ver. 16. LORD, in trouble have they visited thee.] Or, remembered thee. This and the two following Verses represent the Sense of God's People under their Afflictions. Verse 16.

Ver. 17. Like as a Woman with Child that draweth near the time of her travail, is in pain, &c.] Verse 17.

A Comparison often used to express Men's Consternation under publick Calamities; See ch. xiii. 8. Psal. xlviii. 6. Jer. iv. 31. vi. 24. xxx. 6. Hos. xiii. 13.

Ver. 18. We have as it were brought forth Wind, we have not wrought any deliverance in the Earth.] Verse 18.

The latter Part of the Sentence explains the former: We have had no good Issue, saith the Prophet, of all our Pangs and Throws; they did not produce Ease and Deliverance, as in the Case of travailing Women, but all our own Labours proved abortive; in vain we struggled with our Enemies who are still too mighty for us, and it is from God alone we must expect our Deliverance. To bring forth Wind, is much the same Phrase with feeding upon Wind, and reaping Wind, Hos. viii. 7. xii. 1. and signifies to take a great deal of Pains to no Purpose.

Ibid. Neither have the Inhabitants of the World fallen.] By our means: The Inhabitants of the World mean the same as the Men of the World, Psal. xvii. 14. The World is often taken for the Wicked, who make the greatest Part of the World, and have the greatest Share in it. See Job. vii. 7. xii. 31. xv. 18. xvi. 8. xvii. 14, 16, 25.

Ver. 19. Thy dead Men shall live.] This and the following Verses contain God's Answer to the for-



Chapter XXVI. mer Complaints of his People : Wherein he promi-  
 feth them a Revival, or new Life, after all their  
 Miseries, which had brought them to Death's Door.  
 The Restoration of the Jews, whether after the  
 Babylonish Captivity, or after their Dispersions in  
 following Times, is represented as a Rising again  
 from the Dead, by *Ezekiel*, ch. xxxvii. 1. &c. And  
 perhaps this Verse may in its primary Sense mean  
 no more ; especially if the last Sentence of it, which  
 our English renders, *and the Earth shall cast out the  
 dead*, be thus translated, *but thou wilt cast down the  
 land of the Oppressors*, which Sense is followed by  
 the *Septuagint* : The Word *Rephaim*, which is  
 translated *the Dead* in our English Version, both  
 here and in the 14th Verse, signifies Originally  
*Giants*, and from thence is applied to wicked Men  
 or Oppressors. But I doubt not but this Verse was  
 one of those Texts, upon which the ancient Jews  
 grounded their Belief of the Resurrection, the Hope  
 of which was founded upon the Writings of *the Law*  
*and the Prophets*, as *St. Paul* tells them, *1st Cor.* xxiv.  
 14. And the Jews from ancient Times have used  
 the Words of a Text parallel to this, *Job* lxvi. 14.  
 as a Form over a Person interred, at the same Time  
 throwing *Graft* into the Grave, (as in some Places  
 with us they do *Rosemary*) to testify their Belief of  
 a Resurrection : And this is what the true and genu-  
 ine Sense of the Words plainly imports.

*Ibid.* Together with *my dead Body shall they arise*]  
 The Hebrew runs thus, *My dead Body* [or Bodies]  
*shall arise* : The Noun is in the Singular Number,  
 and the Verb in the Plural ; so the Singular is  
 taken distributively for every dead Body ; just as it  
 is *Psal.* xii. 7. *Thou shalt keep them O LORD, thou*  
*shalt*

*shalt preserve Him from this Generation for ever; Chapter XXVI.*  
Where the Word *Him*, is taken for every one of them, as the Sense is explained in the Margin. These two Sentences, *Thy dead Men shall live*, and *my dead Bodies shall arise*, are equivalent; they are called the *Church's dead* in the former Sentence, as being Members of that mystical Body, and *God's or Christ's dead* in the latter Sentence, from the Interest he hath in them, and because he hath promised to raise them up at the last Day. See *Job vi. 39.*

Ver. 20. *Come my People, enter thou into thy Chambers; and shut thy doors about thee* Verse 20.  
The Words are an Allusion to that Command given to the *Israelites* in *Egypt*, not to go out of the door of their Houses till Morning, when the destroying Angel was to pass through the Land of *Egypt*, *Exod. xii. 22, 23.* So God here promises to be an Hiding-place to his People in the midst of those terrible Judgments which should destroy his Adversaries: This probably may be meant of those Days of extraordinary Trouble at the End of the World, spoken of *Dan. xii. 1. Matth. xxiv. 21.* in which many of the Righteous should be saved, but *so by fire*, i. e. by passing through a fiery Tryal, but the Wicked should be finally destroyed; *2 Pet. iii. 7.* Whereupon the Righteous are described as coming out of great Tribulation, *Revel. vii. 14.* See Notes on *ver. 6.* of this Chapter, and upon *ch. iv. 2, 4.* and Compare *ch. xxiv. 13, 14.*

Ver. 21. *For behold the LORD cometh out of his place* Verse 21.  
God is elsewhere described as coming down from Heaven to Judgment, because of the visible Effects of his Power and Presence upon Earth: See *Micah i. 3.*

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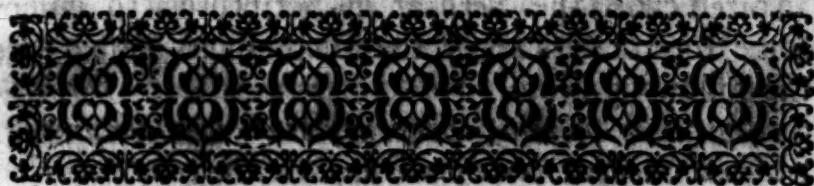
*Ibid. To punish the Inhabitants of the Earth for their Iniquity* ] These are called the *Inhabitants of the World*, ver. 18. See the Note there: These Expressions, especially when compared with the Context, must be of a larger Extent, than barely to signify the *Assyrian Army* destroyed before *Jerusalem*, ch. xxxvii. 36. as *Grotius* and some others would confine the Sense of the Words.

*Ibid. The Earth also shall disclose her Blood, and shall no more cover her slain* ] The Number of the slain shall be so great, that the Earth can neither give them Burial, nor soak up their Blood: Compare ch. xxxiv. 3. lxvi. 16. Revel. xiv. 20.



CHAP.



**CHAP. XXVII.**Chapter  
**XXVII.****The ARGUMENT.**

*This Chapter treats of the same Subject with the two former, and describes that happy State of the Church, when Satan and his Agents shall be subdued, the Church shall be enlarged and purged from Idolatry, and the Jews shall be restored: All which are Circumstances attending those glorious Days, which the Prophets often foretell shall come to pass at or near the End of the World.*

Ver. 1.



*In that day the LORD with Verse 1. his sore and great and strong Sword shall punish Leviathan ] Tyrants and Oppressors are often resembled to Whales and other Sea*

*Monsters which devour the lesser Fry: Thus Pharaoh is called the Leviathan, and the Dragon or Whale in the Waters, Psal. lxxiv. 13, 14. Isa. li. 9. Ezek. xxix. 3. and so the Expressions of this Verse denote in general those worldly Potentates, who have been the noted Oppressors of God's People, and*

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and are indeed the Instruments and Types of Satan, so often called the *Serpent* in Scripture, to whom some Interpreters apply the Expressions here: See the following Note.

Ibid. *The piercing Serpent, even Leviathan that crooked Serpent, and shall slay the Dragon that is in the Sea* ] The Hebrew Word *Beriab*, which our English translates *Piercing*, is rendred in the Margin *Crossing*, i. e. having his Mouth run out in length like a Bar: It signifies likewise *running away*, and so it is rendred here by the *Septuagint*. But in *Job* xxvi. 13. where the same Phrase occurs, they render it *Ἀποδυναστεύων* *Amogamv*, *The Apostate Dragon*, as if they understood it of the Devil. The Word *Serpent* is sometimes taken for a water Animal; See *Amos* ix. 13. in which Sense it is used here, and ranked with *Leviathan*, and the *Dragon* or *Whale*, that is in the Sea. The Word *Tannin* signifies any great Fish, such as a *Whale*, and so is plainly taken *Gen.* i. 21. and *Psal.* cxlviii. 7. *Praise the LORD ye Whales (not Dragons) and all Deeps*. Bochart thinks it sometimes signifies a *Crocodile*, particularly *Ezek.* xxix. 3. xxxii. 2. The Word is very well rendered *Sea-Monsters*, by our Translators, *Lament.* iv. 3.

Verse 2, 3. Ver. 2, and 3. *In that day, sing ye to the LORD, a Vineyard of Red Wine, I the LORD, I have planted, &c.* ] The Church is often compared to a *Vineyard*; See *ch.* v. 1. *Jer.* ii. 21. *Matth.* xxi. 33. and red Wine was esteemed the best and most generous Sort of Wine; See *Prov.* xxiii. 31. The Import of these two Verses is, That when the Enemies of God's People are destroyed, among other Songs and Thanksgivings to God, this Acknowledgment shall be made to the Praise of God and of the Church which he protects, that

that as she is fruitful in all good Works, so God continually watches over her and defends her from Danger. Compare *Psal. lxxx. 8—13.*

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Ver. 4. *Fury is not in me; who would set the briars and thorns against me in battle? &c.* These are still the Words of God, who speaks to this Purpose; though Fury doth not belong to me, and Vengeance be called my *strange work*: *ch. xxviii. 21.* yet if the Briars and Thorns, i. e. the Wicked and Incorrigible bid Defiance to me, they will find I shall soon destroy and consume them like Fire; an Instance of which I have given in the Judgments mentioned *ch. xxvi. 21. xxvii. 1.* By *Briars and Thorns* are meant Sinners; See Note on *ch. ix. 18.*

Verse 4.

Ver. 5. *Or let him take hold of my Strength, that he may make peace with me, &c.* Or rather, let such a one return to me, and make his Peace with me, who am a sure Refuge and Strength to all that fly to me for Succour: See *ch. xxv. 4.*

Verse 5.

Ver. 6. *He shall cause them that come of Jacob to take root. Israel shall blossom and bud.* Compare *ch. xxxvii. 31. Hos. xiv. 5, 6.* The Words may be rendered, *In times to come he shall cause Jacob to take root.*

Verse 6.

*Ibid. And fill the Face of the World with Fruit.* Compare *ch. iv. 2.* These and the foregoing Words are a Description of the flourishing State of the Jews after their Conversion, which shall be as new Life from the Dead, as St. Paul expresses it, *Rom. xi. 15.* and shall occasion the Fulness of the Gentiles coming into the Church. All that Mr. White will have to be meant by these Expressions is, that the Jews, after Sennacherib's overthrow, shall flourish again, and grow populous. This Sense he owns

must



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must make the Expressions very *Hyperbolic*, or else his Interpretation will hardly pass for a *Literal* one.

## Verse 7.

Ver. 7. *Hath he smitten him, as he smote those that smote him?* Him, that is, Israel: God never makes an utter Destruction of his People, but always preserveth a Remnant: See Note on *cb. i. 9.* whereas his Enemies he threatens with utter Destruction, and oftentimes puts the Sentence in Execution, as in the Case of *Amalek*, *Exod. xvii. 14.* *Numb. xxiv. 20.* *1 Sam. xv. 3.*

## Verse 8.

Ver. 8. *In measure when it shooteth forth, thou wilt debate with it* The Execution of God's Judgments is expressed by God's *having a Controversy with his People*, *Hos. iv. 1.* *Micah vi. 2.* which yet will be in *Measure*, or with Moderation, as the Prophet here speaks: Some Expositors think that the Word *Beshallekah*, which our English renders *When it shooteth forth*, is a Metaphor taken from the Art of Pruning, as if the Prophet had said, God will cut off the superfluous Branches, but spare the main Body of the Tree. *Grotius* renders the Word, *When thou sendest [the People] into Captivity*, and explains it, That God would not utterly destroy them in a foreign Land, but preserve a Remnant to return, and repossess their native Country.

*Ibid.* *He stayeth his rough Wind in the day of the East-wind.* That is, in the midst of Judgment he remembers Mercy. The *East-wind* may allude to the *shooting forth* of the Branches, mentioned in the foregoing Words; that Wind being very prejudicial to tender Shoots. The *East-wind* being

being a dry blasting Wind, elsewhere signifies the Calamities of War, and such like wasting Judgments. See *Jer.* iv. 11. *Ezek.* xvii. 10. xix. 12. *Hos.* xiii. 15. Chapter XXVII.

Ver. 9. *By this therefore shall the Iniquity of Verse 9. Jacob be purged, and this is all the Fruit to take away his Sin, [or, of taking away his Sin] when he makes all the Stones of the Altar as chalk Stones that are beaten asunder]* This shall be the most remarkable Effect of that Reformation, which God's Chastisements shall produce; viz. The abolishing of all the Monuments of Idolatry, such as Altars, Groves, and Images: See *cb.* xvii. 8. The Word Altar in the Singular Number is taken distributively, for any Altar, concerning which Phrase, See the Note on *cb.* xxvi. 19. These Altar-Stones, the Prophet saith, shall be beaten to Dust like Chalk-Stones, in order to the abolishing the very Memory of Idolatrous Worship. So Moses ground the Golden Calf to Powder: See *Exod.* xxxii. 20. *Deut.* ix. 21. and Asa stamp't his Mothers Idol to pieces, *2 Chron.* xv. 16. It hath been already observed, that when the Prophets speak of an entire Reformation, they always mention the utter abolishing of Idolatry, especially out of the Church, as if that were one of the last Enemies of God's Truth that should be destroyed: See the Note on *cb.* i. 29.

*Ibid.* The Groves and Images shall not stand up] Or, so that the Groves and Images may not rise again. The Hebrew Language wants the Potential or Subjunctive Mood, which is often supplied by the Future Tense: See a like Instance *cb.* vii. 25.

Chapter XXVII. Ver. 10. *Yet the defenced City shall be forsaken, &c.*] The Prophet mixes Threatenings with the Promises, as is usual elsewhere, and tells the Verse 10. *Jews* that before these happy Days come, great Calamities should befall them: *Jerusalem* and the rest of their fortified Cities should be desolate. *CITY* is here taken for Cities in general: See the Verse foregoing, and the Notes upon *ch. xxv. 2.*

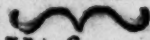
*Ibid. There shall the Calf feed, and there shall he lie down*] Desolate Places naturally turn to Pasturage: So these and the like Expressions are used to signify an entire Desolation. Compare *ch. vii. 25. xvii. 2. xxxii. 14.*

Verse 11. Ver. 11. *When the Boughs thereof are withered, they shall be broken off, the Women come and set them on fire*] The Prophet continues to describe the Places where Cities stood, as turned into Fields, where the Fences are broke down, and the withered Branches of the Trees gathered by Women to make a Fire: So should the whole Country of *Judea* be exposed to the Ravage and Spoil of the weakest and most contemptible Enemy: Compare *ch. iii. 12.* Thus the Fall of the *Assyrian* is represented by the lopping of a great Tree, and breaking off its Boughs, *Ezek. xxxi. 12, 13.* and the Destruction of Sinners is often compared to the burning of dead Branches: See *Matth. iii. 10. Joh. xv. 6.*

*Ibid. For it is a People of no understanding, therefore he that made them will not have mercy on them, &c.*] These Calamities are owing to their own Stupidity and wilful Blindness: See *ch. i. 3. vi. 10. Deut. xxxii. 28.*

Ver.



Ver. 12. *And it shall come to pass in that Day]* Chapter  
At the time mentioned *vers. 9.* The Prophet returns **XXVII.**  
to his former Subject, the two last Verses being in   
the nature of a Parenthesis. Verse 12.

*Ibid. That the Lord shall beat off]* The  
Metaphor is taken from threshing or separating the  
pure Grain from the Chaff: So shall God sever his  
Saints from the Hypocrites, in order to the resto-  
ring the Righteous from their several Dispersions,  
and destroying the Wicked. This relates to the  
Restoration of the *Jews* in the latter Times: Con-  
sider and compare *Ezek. xx. 34—38, 40. Amos*  
*ix. 8, 9.*

*Ibid. From the Channel of the River to the stream*  
*of Egypt]* From the River *Euphrates*, which is  
upon the Border of *Assyria*, to the River *Nile*,  
which is the Boundary of *Egypt*: See the follow-  
ing Verse. This Expression denotes the several  
Dispersions of the *Jews*, these two Countries be-  
ing the Places into which the greatest Part of them  
were dispersed. See the Note on *cb. xi. 16.*

*Ibid. And ye shall be gathered one by one, O ye*  
*Children of Israel]* Each Man of you, none of you  
shall be left behind, or neglected: See the Note  
on *cb. liv. 7.*

Ver. 13. *And it shall come to pass in that Day, Verse 13.*  
*that the great Trumpet shall be blown]* A general  
Alarm or Summons shall be given: Compare *Matth.*  
*xxiv. 31.* which Place some understand of this very  
Restoration of the *Jews* the Prophet here speaks of.  
The Expression is taken from the use of Trumpets  
under the Law, which was to assemble the Con-  
gregation together: See *Numb. x. 22. Jerem. iv. 5.*

Chapter XXVII. *Joel ii. 15.* or it may allude to the *Loud Voice* of the Trumpet which summon'd all *Israel* at Mount *Sinai*, *Exod. xix. 19.*

*Ibid. And [shall worship the LORD in the holy Mount at Jerusalem]* They shall be joined to the true Worshipers of God, and serve him in his Church. Compare *ch. ii. 3. xi. 9. xxiv. 23. xxv. 6, 7, 10.* and see the Note on *ch. xix. 19.*





**C H A P. XXVIII.**

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**The A R G U M E N T.**

*According to the Division I proposed at the Beginning of the Book; here begins the Fourth Part, or Section of this Prophecy, which chiefly relates to Sennacherib's Invasion, and is concluded with an History of that Affair, in the xxxvith and xxxviith Chapters, which is placed there as a Key to explain several of the foregoing Prophecies. I observed upon ch. i. 1. That the Prophecies are not always recorded in that Order of Time in which they were published; so the Beginning of this Chapter denounces God's Judgments against the Ten Tribes, who were carried away Captive some Years before several of the foregoing Prophecies were delivered. In the Seventh and following Verses, the Prophet severely reproves the Two other Tribes for their Excess, their Ignorance, and their Contempt of those Threatnings he had denounced against their Sins, and which they fondly presumed that they could by their Cunning and Management evade and escape: But he tells them they would find themselves very much mistaken.*

Ver.



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## Verse 1.

Ver. 1.



O to the Crown of Pride, to the  
Drunkards of Ephraim ] Wo  
to that proud Kingdom of  
Israel. (Compare Jerem. xiii.  
18. Lament. v. 16.) of which

Ephraim is the Head ; Samaria the Royal Seat of  
that Kingdom being situate in that Tribe : See Note  
on ch. vii. 2.

Ibid. *Whose glorious beauty is as a fading flower*  
Whose State and Pride should be of a very short Con-  
tinuance, like the Beauty of a Flower which soon  
fades and withers ; See ver. 4.

Ibid. *Which are in the head of the fat Vallies of  
them that are overcome with Wine* ] Samaria was  
built on an Hill ; See 1 Kings xvi. 24. having a very  
rich Valley under it.

Verse 2.

Ver. 2. *The Lord hath a mighty and a strong one,  
which as a Tempest of Hail and a destroying Storm*  
Under these Resemblances the Prophet represents  
Salmaneser the King of Assyria, who should carry  
the Ten Tribes away Captive, and make an utter  
Destruction of that Kingdom : God's severe Judg-  
ments are often set forth under the Emblems of  
Storms and Tempests, which are the Artillery of  
Heaven : See ch. xxix. 6. xxx. 30. Ezek. xiii. 11.  
Revel. xvi. 21.

Ibid. *Shall cast down to the Earth with the Hand*  
That is, with great Force, as when an Earthen  
Vessel is dashed to pieces against the Ground.

Verse 4.

Ver. 4. *As the hasty fruit before the Summer,  
when he that looketh upon it, seeth it, while it is yet  
in his hand, he eateth it up* ] Or, *As the first ripe  
Fruit* [which comes] before the other Summer  
Fruits

Fruits, for so the Word *Kait's* often signifies, and Chapter is translated so by our Interpreters, *ch. xvi. 9. of XXVIII.* this Prophecy : *Jerem. xl. 10, 12. xlviii. 32. Amos viii. 1, 2.* The Hebrew *Bicturah* properly signifies the first ripe Fruits, and is here translated by the Septuagint, in conjunction with *Kait's*, *Πεδερα*, *ovxē*, the first ripe Fig, the Greek Word *Πεδερα* being a Term used by those who write about Trees and Fruit, for the first ripe Figs, as *Athenaus* shews out of *Dioscorides*, *Deipnosophist. lib. III.* and *Pliny Nat. Hist. lib. XVI. c. 26.* and *Hesychius* explains *Πεδερα*, by *Περαμαλγομα* *ovxē*, where the Printed Copies corruptly read, *Πεδερα*. Most People are very fond of early ripe Fruit, and devour it greedily ; See *Hos. ix. 10.* So shall the *Assyrians* serve the *Israelites*.

Ver. 5. *In that Day shall the LORD of Hosts be Verse 5. for a Crown of Glory, and for a Diadem of Beauty to the residue of his People]* God will then be the Glory and Protection of the two remaining Tribes of *Judah* and *Benjamin*, he will raise up King *Hezekiah* for their Defence, and signally protect him against his Enemies.

Ver. 6. *And for a Spirit of Judgment to him that Verse 6. sitteth in Judgment]* The same God will direct the King when he sits upon the Judgment-Seat, to administer Justice impartially to all his Subjects. Compare *Prov. xx. 8.*

*Ibid. And for strength to them that turn the Battle from the Gate]* Or, *That return the Battle to the Gate* ; that turn it back upon their Enemies, and pursue them to the Gates of their own Cities. See *1 Sam. xvii. 52.*

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Verse 7.

Ver. 7. *But they also have erred through Wine—the Priest and the Prophet have erred through strong Drink, &c.*] The Sins of Excess are as notorious among the remaining two Tribes, as they were in those that are carried away Captive: And even among the Priests and Prophets, Persons more immediately dedicated to God's Service; although the Priests were forbidden so much as to drink Wine, during the time of their Ministration, that they might more exactly determine between what is Holy and Unholy, and between Clean and Unclean, Levit. x. 9.

Verse 9.

Ver. 9. *Whom shall he teach Knowledge, and whom shall he make to understand Doctrine? Them that are weaned from the Milk, and drawn from the Breasts*] The Prophet here, as elsewhere, upbraids the Peoples profound Ignorance, and careless neglect of Instruction. See ch. vi. 9, 10. xxix. 10, 11. If the Teachers, saith he, were never so well qualified to instruct, there are none that will learn: They that are grown to Years of Discretion, are but Children in respect of Religious Knowledge, and it is to as little purpose to undertake the instructing of this People, as it would be to teach Infants that are but just weaned.

Verse 10.

Ver. 10. *For Precept must be upon Precept—Line upon Line—here a little, and there a little*] You must frame your Instructions, as if you were to deal with Children, repeat the same thing over and over again, and instil good Principles into them by easy and gentle Degrees, as they are able to bear it.

Verse 11.

Ver. 11. *For with stammering Lips and another Tongue will he speak to this People*] The first Word,



Word, or Particle, *Ki*, were better rendered *There-fore*, which Interpretation gives the Words this Turn: God hath dealt with this People as with Children; and as Nurses teach them to speak by lisping and stammering like them; so he hath condescended to the lowest Rudiments of Instruction, and hath fed them with Milk and not with strong Meats. But since all this is to no Purpose, therefore now he will take a new Course with them; He will send other Sort of Stammerers among them, viz. the *Assyrians* and *Chaldeans*, whose Language they understand not, and they shall instruct them by Blows and Corrections. This is a great Aggravation of the Miseries that attend a foreign Conquest; that there is no parlying or treating with such a Conqueror, nor any moving him to Compassion, because they understand not each others Language; Accordingly this is threatened as one of the worst Judgments God can send upon a People, *Deut. xxviii. 49.* *Jeremi. v. 15.* That this is the true Meaning of this Verse, appears by *St. Paul's* applying of it to the speaking in an unknown Tongue. *1 Cor. xiv. 21, 22.* and by the Use of the *Hebrew Lanag*, translated *Stammering*, which is applied to a foreign Language, *ch. xxxiii. 19.* See the Note upon that Place.

Ver. 12. *To whom he said, This is the rest where ye may cause the weary to rest, and this is the refreshing: But they would not hear.* God often admonished this People by his Prophets, that his Word, and the Promises of it, were the only thing that could give true Comfort to those that were under any Pressure of Trouble. See *ch. 1. 4.* *Matth.*

Chapter xi. 28. but they would not hearken to his Advice.  
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Verse 13. *Ver. 13. But the Word of the LORD was unto them, Precept upon Precept, &c.]* This should be joined to the foregoing Sentence, and the beginning of the Verse rendered, *Although the Word of the LORD, &c.* They would not hearken, tho' God spake never so plainly, and often renewed the same Message by his Prophets.

*Ibid. That they might go and fall backward, and be broken and snared and taken]* That is, That in their goings they might fall backward, &c. This Refractoriness of theirs will in the Event prove their utter Ruin: It will be the Cause of those Calamities, which will end in their being carried Captive to *Babylon*, and it will occasion their utter Rejection under the Times of the Gospel. Compare *ch. vi. 11, 12. viii. 14.* St. Peter, alluding to this Place, saith, That God's Word is a *Stone of stumbling to the Disobedient*, 1 Pet. ii. 8. and it is appointed or decreed by God, that they, who will not accept of the Offers of Grace, should be ruined by rejecting them. See *Matth. xxi. 44.* and the Notes on *ch. viii. 14.*

Verse 14. *Ver. 14. Ye scornful Men that rule this People which is in Jerusalem]* The Rulers and chief Magistrates are here reproved as Men that despised God's Words and Threatnings, and trusted wholly to the Arts of worldly Policy. See *ver. 22.* and compare *ch. i. 10.*

Verse 15. *Verse 15. Because ye say, We have made a Covenant with Death, and with Hell we are at agreement]* We have made Peace, say they, with those that threaten to destroy us, (meaning probably *Sen-nacherib*.)

*nacherib* and his Forces: See Note on *ch. viii. 12.*) So that we need not fear any of those Evils from them, with which you threaten us. The Phrase of making a Covenant with Death is best explained from *Hos. ii. 18.* where God's making a Covenant for the Jews with the Beasts of the Field, is the same with giving them Assurance, that the Beasts shall not hurt them. Hell or the Grave, and Death, are often joined together as equivalent. See *Psalm lv. 15.* and the Notes on *ch. xiv. 9.*

*Ibid.* When the overflowing Scourge shall pass through, it shall not come to us. Though a general Calamity should go through the Land, yet we shall escape: The Expression is Metaphorical, and taken from Storms or Inundations that carry all before them; See *ch. viii. 8.* *Dan. xi. 22.*

*Ibid.* For we have made Lies our Refuge, and under Falshood have we hid ourselves. Our Arts of Cunning and Falshood will secure us in the most difficult Times. They are not supposed to have said thus much in express Terms, but this was their true Meaning: See the Note on *ch. xxx. 10.*

Ver. 16. Behold I lay in Zion for a Foundation, a Stone, a tried Stone, &c.] This Prophecy cannot belong to any but Christ, to whom it is often applied in the New Testament. But it may import thus much, with respect to the Time wherein *Isaiah* lived, That he should never be disappointed, who believes in God whose dwelling is in *Sion*, and hath made peculiar Promises to the Jewish Church and Kingdom seated there, which shall eminently be fulfilled at the Coming of the *Messias*, in whom all God's Promises made to his People shall receive their final Accomplishment.



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*Ibid. He that believeth shall not make haste.]* He that believes God's Promises made to his faithful Servants, will patiently depend upon God, and not out of Distrust of his Mercy betake himself to any unlawful Means of securing himself, as many did, ver. 15. The Septuagint, instead of *shall not make haste*, read, *shall not be ashamed*, which makes some think that they read *Jabish* in the Hebrew, instead of *Jachish*, which is the Reading of the present Hebrew Copies. But our learned Dr. Pocock has shewed that the Verb *Cbusb* still signifies to be *ashamed* in the Arabick Tongue; which makes it probable, that it was formerly used in the same Sense in the Hebrew; See his *Miscellaneous Notes in Portam Mosi*, cap. I. pag. 10. In the same Sense the Verb *Cbusb* is probably taken, *Joh xx. 2.* where our English renders the Place, *For this I make haste*, but the Sense would run much better if it were translated, *For this I am troubled or confounded.* Capellus, who would fain suspect the present Reading of the Hebrew Copy, did not consider, that the Copies in the Son of Syrach's Time, read as ours do now, as appears from those Words of his, *Ecclus. ii. 2. Make not haste in the Time of Trouble*, which Sentence certainly alludes to this Text, taking the Hebrew *Cbusb* in its usual Signification.

Verse 17. *Ver. 17. Judgment also will I lay to the line, and Righteousness to the Plummeth]* The Prophet carries on the Metaphor of Building, and tells those Scorners, that God would square his Actions by the severest Rules of Justice, as they should find to their Cost.

*Ibid. And the hail shall sweep away the Refuge of Lies, and the Waters shall overflow the hiding-*

*biding-place.*] God's Judgments, like a Storm of Chapter  
Rain and Hail, (See *ver.* 2. and 15.) shall de- XXVHL  
stroy all that Security in which you place your Con-  
fidence. *Ibid.*

*Ver.* 18. *And your Covenant with Death shall be* Verse 18.  
*disannulled, &c.*] See *ver.* 15.

*Ver.* 19. *From the time that it goeth forth, it* Verse 19.  
*shall take you, &c.*] The Prophet still persists in  
the Metaphor of an Inundation, which seizes im-  
mediately without giving any Warning, and carries  
all before it without Intermission.

*Ibid.* *And it shall be a Vexation only to under-*  
*stand the Report.*] The Words may be better  
translated thus, and nothing but Vexation can make  
you understand (or lay to heart) this Instruction.  
You will not believe what I say till the Event veri-  
fies my Words. The Hebrew Word *Shemunah*;  
which our English renders *Report*, signifies *Instructi-*  
*on*, in the Ninth Verse of this Chapter. And the  
Verb *Ban*, signifies not only to *understand*, but  
likewise to *consider* and lay to heart, in which  
Sense it is used *ch.* xl. 21. See the Note there. So  
likewise *Psal.* cxix. 95. where our Translation ren-  
ders it, *I will consider thy testimonies*; again, *Psal.*  
cvi. 7. where our last Translation reads, *Our Fa-*  
*thers understood not thy wonders in Egypt*, the Old  
Translation expresses the Sense better by *Our Fa-*  
*thers regarded not thy wonders, &c.* In like Man-  
ner the Verb *Ijadang*, to *know*, signifies to *consider*,  
*ch.* xlii. 25. of this Prophecy. The Greek Word,  
*Συνιμι* is taken in the same Sense, *Matth.* xiii. 19.  
*When any one hears the word of the Kingdom, and*  
*considers it not, or layeth it not to heart; for so it*  
*should be translated.*

Ver.

Chapter  
XXVIII.

Ver. 20. *For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.* Two

Verse 20. Proverbial Expressions, importing that all worldly Comforts are insufficient to cure the Maladies they are applied to, and that human Devices are too short to secure us against the Hand of Providence, whenever that will find us out to punish us. And therefore we ought not to rely too much on outward Means, much less betake ourselves to evil Arts for our Security, but commit ourselves to God in well-doing, as the surest Refuge in the Time of Trouble.

*Ibid. And the Covering narrower]* An Allusion to the Covering of Passhood, mentioned ver. 15, 17.

Verse 21. Ver. 21. *For the LORD shall rise up as in Mount Perazim]* See 2 Sam. v. 20. The Destruction of the Philistines is there compared to a Breach of Waters: The same Resemblance which is here used, ver. 19.

*Ibid. That he may do his Work, his strange Work: and bring to pass his Act, his strange Act]* Those extraordinary Manifestations of God's Power at Perazim and Gibeon, were for the Deliverance of his People, and the Destruction of their Enemies: But now God will act contrary to his usual Proceedings of Grace and Mercy, and employ his Power in destroying his own People.

Verse 22. Ver. 22. *Now therefore be not Mockers, lest your Bands be made strong]* Do not despise God's Threatnings: See ver. 14. or else this incorrigible Temper will be a Means of bringing you under a foreign Yoke. Compare ch. lii. 2. Jerem. xxvii. 2.

*Ibid.*



*Ibid.* For I have heard from the Lord God of Chapter  
Hosts a Consumption, even determined upon the **XXVIII.**  
whole Earth] Or rather, the whole Land: See  
ch. x. 23. The Prophet had, in the beginning of the  
Chapter, foretold the Destruction of the Ten  
Tribes; and here he denounceth the like Judgment  
upon the two Tribes remaining.

Ver. 23. Give ear and hear my Voice, hearken Verse 23.  
and bear my Speech] The Design of the ensuing  
Parable is to shew, That as an Husbandman hath  
his set Times and Methods of manuring the Ground,  
and ordering his Grain when it is brought into the  
Barn: So God hath his Seasons of Mercy and Judg-  
ment; and even in inflicting Judgments he deals in  
different Measures with the Righteous and the  
Wicked: He chastiseth the former in order to his  
Amendment, and punishes the latter to his utter De-  
struction.

Ver. 24. Doth the Plowman plow all Day to sow? Verse 24.  
Or as the Words may better be rendered, Doth the  
Plowman plow every Day to sow? Doth he [every  
Day] open and break the Clods of his Ground? Is  
there not a Time for Harrowing and Sowing too?  
Which are described in the following Verse.

Ver. 26. For his God doth instruct him, &c.] Verse 26.  
The Art of Husbandry is so necessary for the Sup-  
port of human Life, that all Men have ascribed  
its Original to God, as the Inventor or Ordainer of  
it. The most High hath created Husbandry, saith  
the Son of Syrach, Eccus. vii. 15. In like manner,  
Virgil Georg. l. i.

———Pater ipse colendi  
Haud facilem esse viam voluit, primusq; per artem  
Movit agros———

By

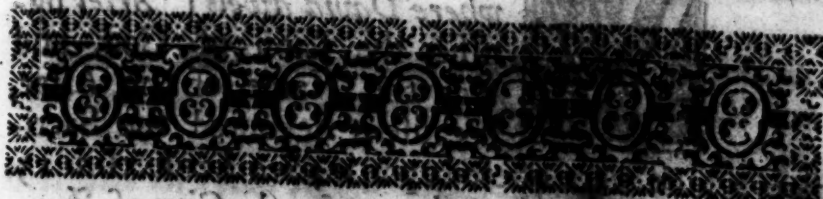
Chapter XXVIII. By other Heathens, the Invention of Agriculture is ascribed to the Goddess *Ceres*.

Ver. 27. *Neither is there a Cart-wheel turned about upon the Cummin*] See Note on *ch. xxi. 10.*

Verse 28. Ver. 28. *Bread-Corn is bruised, because he will not ever be threshing it, &c.*] Bread-Corn is bruised in a Mortar, or ground in a Mill, and so made Flour, because the threshing Instruments are not proper for that Purpose. The *Hebrew* reads, *Bread is bruised*; but Bread is sometimes taken in that Language for the Corn which makes it. See *ch. xxx. 23.*

*Ibid. Nor bruise it with his Horse-men*] Or rather, *with his Horses*: See Note on *ch. xxi. 9.* In the *Eastern* Countries they beat their Wheat out of the Husk, by drawing Dreys or heavy Planks with iron Wheels over it, as hath been observed on *ch. xxi. 10.* To draw these they used Horses, and sometimes Oxen, as appears by that Law of *Moses*, which forbids the muzzling of the Ox, when he treads out the Corn, *Deut. xxv. 4.* Some explain the Word, *Parasim*, which is here translated *Horse-men*, of the Spokes or Teeth of these iron Wheels.

Verse 29. Ver. 29. *This also cometh from the LORD of Hosts, which is wonderful in Counsel, and excellent in working.*] This Judgment, or Consumption, threatened upon the whole Land, ver. 22. cometh from God, whose Decrees are the Results of Infinite Wisdom, and who brings them to pass in such a Manner, as doth best promote his own Glory.



## CHAP. XXIX.

## THE ARGUMENT.

Chapter  
XXIX.

*This and the four following Chapters have an immediate Aspect upon Sennacherib's Invasion. In the Beginning of this Chapter the Prophet describes the Terribleness of that Siege, and withall how suddenly it should be raised, and the Enemy's Hopes disappointed. He then proceeds to upbraid the Jews for their Hypocrisy and Stupidity in not discerning the Signs of the Times, as our Saviour speaks, Matth. xvi. 3. nor observing the Hand of Providence, evidently shewing its self both in Mercies and Judgments, which Circumstances are very applicable to the Time of our Saviour's Preaching among them. He then foretels better Times, with respect to those who are pi-ously disposed, and concludes with such Promises of Grace and Favour to the Meek and Humble, as plainly relate to the Times of the Gospel.*



Chapter  
XXIX.

Verse 1.

Ver. 1.



O to Ariel, to Ariel, the City  
where David dwelt] Ariel sig-  
nifies the Lion of God, and  
was the Name of the Altar,  
because it devoured the Sacri-

fices which were offered upon it; See Ezek. xliii. 15.  
Here it is by a *Synecdoche* put for the City of Jeru-  
salem, which David made the Seat of the Kingdom,  
and where God for David's Sake promised to place  
his Name; See 1 Kings xv. 4. And yet for the  
People's Sins, God was now resolved to expose it to  
the Assaults of Sennacherib and his Army. Some  
render the latter Part of the Sentence thus, *The City*  
*which David besieged*, (in which Sense the Verb  
*Ebanah* is taken ver. 3.) implying, that the Ene-  
my should distress it in the same manner.

Ibid. *Add ye year to year, let them kill sacrifices.*  
The former Part of the Sentence may be better  
translated to this Sense, *Add ye one year to another*:  
As if the Prophet had said, For two Years you may  
have Liberty to come and offer your Sacrifices at the  
Temple, but afterward the City will be so closely  
besieged, that there will be no Admittance for any  
that live in the Country to attend upon the publick  
Worship of God at the solemn Festivals. Then  
another sort of Sacrifices will be offered, concerning  
which see the following Note.

Verse 2.

Ver. 2. *Yet I will distress Ariel, — and it shall be*  
*unto me as Ariel.*] When the City is closely be-  
sieged and distressed, it shall resemble the Altar of  
Burnt-offerings, being every way surrounded with  
Carcaffes, not of Beasts, but of Men. The Slaughter  
of Men is sometimes called a Sacrifice, because it  
makes

makes some kind of Satisfaction and Atonement to the Justice of God: See *ch. xxxiv. 5. Ezek. xxxix. 17. Zeph. i. 7.*

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**XXIX.**

*Ver. 3. And I will encamp against thee round about, and will lay Siege against thee, &c.]* Mr. White very well observes, that this Verse must be understood of the Army under *Tanun, Rabshak* and *Rabshakeb*, whom the Kings of *Assyria* sent with a great Host against *Jerusalem*; *2 Kings xviii. 17. xix. 8, 9.* intending himself to follow in Person and have the Honour of taking the City; but upon the Defeat of that Army by a Stroke from Heaven, he returned homeward without ever making any Approach to the City by way of Assault; See *ch. xxxvii. 33, 34, 37.*

Verse 13

*Ver. 4. And thou shalt be brought down, and thou shalt speak out of the Ground, &c.]* Thou shalt be very humble, and thy King *Hezekiah* shall send Ambassadors to bespeak the Favour of the King of *Assyria* in very submissive Terms: See *2 Kings xviii. 14.*

Verse 4.

*Ibid. And thy Voice shall be as of one that hath a familiar Spirit.]* See Note on *ch. viii. 19.*

*Ver. 5. Moreover the multitude of thy Strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff, &c.]* Strangers and Terrible ones are joined here together, as they are *ch. xxv. 4.* Here they signify the *Assyrian* Army, which tho' they made such a dreadful Appearance, the Prophet foretells they shall be defeated by a sudden Stroke from Heaven, and vanish in an Instant; *18,5000* being destroyed in one Night, *ch. xxxviii. 36.* Compare *ch. xviii. 13.*

Verse 5.

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## Verfe 6.

Ver. 6. *Thou shalt be visited of the LORD of hosts with Thunder and with Earthquake.*] The Prophet, applying himself to *Jerusalem*, calls the Army which besieged it, *Thy Army*, ver. 5: and by the same Figure we may understand the Words here, *Thou shalt be visited*, of the same Army, to which he threatens utter Destruction in this and the following Verses, and that from the immediate Hand of God; See the Notes on *ch. xxviii. 2.* and compare *ch. xxx. 30. Psalm xviii. 13, 14.* Some render the beginning of the Sentence thus, *It shall be visited*, and explain the Words of the *Multitude of Strangers*, mentioned ver. 5. but the Rules of Syntax will hardly allow that Construction, because the Verb taken in the third Person will be of the *Fæminine Gender*, and that Noun is of the *Masculine*.

## Verfe 7.

Ver. 7. *And the multitude of all the Nations that fight against Ariel — shall be as a Dream of a Night Vision.*] Shall vanish away as a Dream doth when one awaketh, *Psal. lxxiii. 20. Job xx. 8.*

## Verfe 8.

Ver. 8. *It shall even be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his Soul is empty, &c.*] The *Assyrians* had swallowed up *Jerusalem* in their Imagination, but God should suddenly disappoint all their Hopes, and send them away empty and confounded.

## Verfe 9.

Ver. 9. *Stay yourselves and wonder, cry ye out, and cry; they are drunken, but not with Wine, &c.*] The Prophet often upbraids the *Jews* with their Carelessness and Stupidity, never minding the Indications of Providence, nor laying to heart the Instructions of the Prophets. See Note on *ch. xxviii. 9.* In this Verse he applies himself to his Auditors, and



and bids them reflect a little, and wonders to see how unconcerned the Generality of the People are at what is spoken to them from the Mouth of God. You will, saith he, be forced to cry out; these Men have lost their Sense and Reason, like those who are overcome with intoxicating Liquors. The Words which our *English* translates, *Cry ye out, and cry*, may perhaps be better rendered, *Consider ye and cry out*; so some Interpreters render that Word, in another Form, ch. xli. 23.

Ver. 10. *For the LORD hath poured upon you the Spirit of deep Sleep*] The Word *Spirit* is often taken for Temper and Disposition, in which Sense we find the *Spirit of Heaviness*, ch. lxi. 3. and the *Spirit of Meekness*, 1 Cor. iv. 21. and here the *Spirit of Sleepiness* or Drowsiness is the same with a careless, unthinking Temper or Disposition. In what Sense God may be said to infuse such a Temper into Men; or how far he may contribute to the blinding of their Eyes, or hardening their Hearts, and how this and such like Prophecies were eminently accomplished at the first Preaching of the Gospel, hath been explained in the Notes upon ch. vi. 10, 11.

Ibid. *The Prophets, and your Rulers, the Seers, hath he covered*] That is, covered the Eyes of their Understanding, brought Night upon them, and made the Sun go down over the Prophets, as we read Micah iii. 6. The Prophets had great Authority over the People by Virtue of their Office, which made so many Pretenders to that sacred Function: *Seers* and *Prophets* are equivalent Expressions: See ch. xxx. 9. 1 Sam. ix. 9.

Chapter XXIX. Ver. 1. *And the Vision of all [For every Nation] is become unto you as the Words of a Book that is sealed]*

Verse 11. *One use of Sealing, especially when applied to a Book, is to close it up, or keep it from common View. To this Purpose we read, Dan. xii. 4. Shut up the Words, and seal the Book. So the Book mentioned Revel. v. 1. is described as sealed with seven Seals, which none but the Lamb could open, that is, unfold or explain, ibid. ver. 5. See likewise ch. viii. 16. of this Prophecy.*

*Ibid. Which Men deliver to one that is learned, &c.]* Prejudice doth as much hinder the Learned from Understanding God's Words, as Ignorance doth the Unlearned.

Verse 13. Ver. 13. *Forasmuch as this People draw near me with their Mouth—but have removed their Heart far from me, &c.]* One fatal Mistake of the Jews, and that which led them into many others, was, That they confined the whole Business of Religion to the external Worship of God, such as Sacrifice and other outward Ceremonies. See ch. i. 11, &c. And these Religious Performances they looked upon as so acceptable to God, that these alone would procure his Favour to them, and so long as they were punctual in these Observances, they thought they needed not to fear any Threatnings denounced against their Sins. This Opinion, together with their relying upon an external Obedience to the Letter of the Law, and over-valuing the Traditions of their Rabbins and Elders, was a principal Cause of their rejecting the Gospel, and being themselves rejected by God upon that Account.

Ver.

Ver. 14. *Therefore behold I will proceed to do a* Chapter  
*marvellous Work amongst this People.] A thing* XXIX.  
*that will scarce be believed.* Compare Habak. i. 5.

*Ibid. For the Wisdom of their wise Men shall pe-* Verse 14.  
*rish, and the Understanding of their prudent Men*  
*shall be hid.]* The most refined Arts of their deep

Politicians shall not avail their Authors, nor be  
able to preserve them from God's Judgments, and  
their learnedest Men shall lose their usual Judg-  
ment and Discretion. This Threatning was re-  
markably verified under the Gospel, when their  
Crucifying Christ out of Fear of the Roman Power,  
brought the Romans upon them. And their learn-  
ed Rabbies ever since have minded little else but  
fabulous Stories, and their Cabbalists have vented  
Trifles for profound Mysteries.

Ver. 15. *Who unto themselves seek deep to hide* Verse 15.  
*their Counsel from the Lord.]* Who think they  
can carry on their Projects without the Knowledge  
or Interposal of Providence.

Ver. 16. *Surely your turning Things upside down* Verse 16.  
*shall be esteemed as the Potter's Clay, &c.]* Your  
giving Things unexpected Turns, or false Appear-  
ances, to hide your true Designs, shall signify no  
more toward the producing the intended Effects,  
than the Clay does without the Artificer. We and  
all our Works are in the Hands of God, as Clay  
is in the Hand of the Potter, to give what Form  
and Fashion to them he pleases. See ch. xlv. 9.  
Jer. xviii. 6. He is as wise as the wisest Politician.  
See ch. xxxi. 21. and when the finest Schemes are  
laid, can work Things to a quite contrary End.

Ver. 17. *Is it not yet a very little while ?]* The Verse 17.  
following Promises relate to the Times of the Go-  
spel.



Chapter *spel.* See the Notes on *ver.* 18, and 23. Nor is this  
 XXIX. Expression any Objection against such an Interpretation, for the very same is used concerning Christ's coming to Judgment, as if it were just at hand, *Hebr. x. 37.*

*Ibid.* And Lebanon shall be turned into a fruitful Field, and the fruitful Field shall be esteemed as a Forest. ] A Proverbial Form of Speech, to signify the great Changes that shall happen, the high ones shall be abased, and the meek shall be exalted: Compare *ch. xxxii. 15.* as visible an Alteration, as if the Mountain *Lebanon*, famous for its Cedars, should be turned into a Corn-field or Pasture; and the richest Meadow-ground should be turned into a Forest.

Verse 18. *Ver. 18. And in that Day shall the deaf hear the Words of the Book, and the Eyes of the blind shall see out of obscurity.* ] That Blindness and Insensibility, which the Prophet complained of at the 10th and 11th Verses, shall be quite removed, and the Word of God, which before was a Book sealed up, shall become intelligible to ordinary Capacities. This relates to the Times of the Gospel, (Compare *ch. xxxv. 5.*) when a plentiful Effusion of God's Holy Spirit is promised: See the Note on *ch. xlv. 3. liv. 13.*

Verse 19. *Ver. 19. The Meek also shall increase their joy in the LORD, &c.* ] This is another Character of those flourishing Times under the Gospel, which the Prophets often mention, in the Glories of which the meek and humble shall have a particular Share: See Notes on *ch. xi. 4. xxvi. 6.*

Ver. 20. For the terrible one is brought to naught, and the Scorned is consumed. By the Terrible One we are to understand the foreign Enemies of God's People: See ver. 5. and ch. xxv. 4, 5. and by the Scorned, those Scepticks and Infidels that lived among them, and made a Mock of God's Messengers, and what they said. Compare ch. xxviii.

Chapter XXIX.

Verse 20

Ibid. And all that watch for Iniquity are cut off. Who are continually employed in devising Evil, and very industrious in bringing it to pass: Who devise Iniquity upon their Beds, when the Morning is light, they practise it, as the Prophet Micah speaks, Micah ii. 1.

Ver. 21. That make a Man an Offender, for a Word. Who condemn Men for speaking the Truth, as they often served the Prophets, or for so slight a Matter as an unwary Expression.

Verse 21.

Ibid. And lay a Snare for him that reproveth in the Gate, and take aside the Just for a thing of naught. Who plot Mischief against the Judges that sit at the City Gates to distribute Justice; that so they may without controul oppress the Righteous, and deprive him of his Right. Compare Amos vi. 1, 2. Malachi iii. 5. And this they will do upon the meanest Considerations, to gain a Piece of Bread, as Solomon speaks, Prov. xxviii.

21. It was the Custom for the Judges to execute their Office at the Gates of the City: See Deut. xxi. 19. xxii. 15. Ruth iv. 1, 11.

Ver. 22. Therefore thus saith the LORD who redeemed Abraham, concerning the House of Jacob, Jacob shall not now be ashamed, &c. Abraham and Jacob, as Fathers of the Family, are taken here

Verse 22.

Chapter  
XXIX.

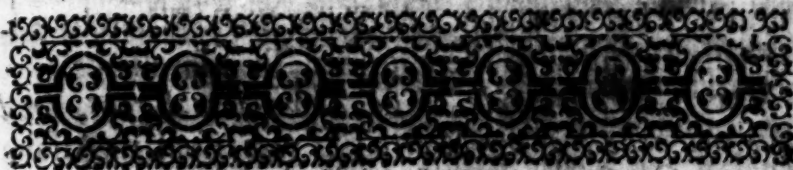
for the whole Stock of true *Israelites*. And as God had often been their Deliverer; so when he should free them from Enemies without, and evil Doers amongst themselves (See *ver. 20.*) then the Faithful will begin to lift up their Heads, and not be ashamed to shew themselves.

Verse 23. Ver. 23. *But when he seeth his Children, the Work of my Hands, in the midst of him, they shall sanctify my Name*] The Words may be thus rendered, *For in his fight, his Children, the work of my Hands, in the midst of him, shall sanctify my Name*: The Prophet speaks of a new Generation of the Faithful, which shall be added to the Church, called elsewhere the *Work of God's Hands*. See *ch. xlv. 11. lx. 21.* and compare *Ephes. ii. 10.* when these shall be called or regenerate by that extraordinary Measure of Grace which is promised *ver. 18.* they shall with one Mind and one Mouth sanctify my Name, and give me all Honour and Reverence.

Verse 24. Ver. 24. *They also that erred in Spirit, shall come to Understanding*] See *ch. xxviii. 7.* and the 10th, 11th, and 18th Verses of this Chapter.

*Ibid. And they that murmured, shall learn Doctrine.*] They that murmured at, and found fault with, God's Dispensations, shall now submit their own Judgment to the Will and Wisdom of God.





**CHAP. XXX.**

Chapter  
**XXX.**

**The ARGUMENT.**

*The Egyptians were the Jews Confederates at the Time of Sennacherib's Invasion: See 2 Kings xviii. 21. and are often reproved for that Confederacy, and placing their chief Trust in an Arm of Flesh: See ch. xx. 5. xxxi. 1. This is the Subject of the former Part of this Chapter. Then follow some gracious Promises, which have a plain Aspect upon the Gospel Times: And from the twenty seventh Verse to the End of the Chapter, there is a lively Description of God's Vengeance devouring the Assyrian Army like Fire, and consuming them all at once.*

Ver. 1.



**AND** that cover with a Covering, Verse 1. *but not of my Spirit*] This Covering may either signify their seeking for Refuge and Protection from Egypt without

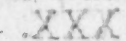
any Directions from God: See ver. 2. or else it may mean their forming Schemes to secure themselves, against the Calamities that threatened them, by ungodly Methods, which are called a Covering,

Chapter  
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Verse 2.

Chapter  
XXX.



Verse 3.

Verse 4.

Verse 5.

or *biding place of Falsehood*, ch. xxviii. 15, 17. See likewise *ch. xxix. 15.*

*Ibid. That they may add Sin to Sin*] Thereby adding this Iniquity to their former Transgressions.

*Ver. 2. That walk to go down into Egypt, and have not asked at my Mouth*] It was usual in Affairs of great Consequence, especially in Matters of War, to ask Counsel from God by his Prophets: See *Josb. ix. 4. 1 Kings xxii. 7. Jerem. xxi. 2.* This the *Jews* neglected now, because they apprehended that the Prophets would not give them such an Answer as they liked: See *ver. 10.* and the Argument of the Chapter.

*Ver. 3. Therefore shall the Strength of Pharaoh be your Shame.*] See *ch. xx. 5. xxxi. 3.*

*Ver. 4. For his Princes were at Zoan, his Ambassadors came to Hanes.*] King *Hezekiah's* Ambassadors came to apply themselves to the King of *Egypt* and his great Men, for Succour and Assistance; to which Purpose, they arrived at the two principal Cities of *Egypt*, *Zoan* or *Tanis*, (concerning which, See the Note on *ch. xix. 11.*) and *Hanes*, called *Tahapanbes*, *Jerem. ii. 16. xliii. 7. Ezek. xxx. 18.*

*Ver. 5. They were all ashamed of a People that could not profit them.*] The *Egyptians*, in Conjunction with the *Ethiopians*, did assist the *Jews*, by giving a Diversion to *Sennacherib's* Forces: See the Arguments of the *xviii<sup>th</sup>* and *xix<sup>th</sup>* Chapters; but were both entirely routed: See *ch. xx. 4.* So that in Effect, the *Egyptians* were rather a Burden than an Help to them, and are therefore compared to a *broken Reed*, *ch. xxxvi. 6.* which not only fails the Hand that leans upon it, but pierces and wounds it.

Ver.

Ver. 6. *The burden of the beasts of the South.* The Word *Burden* hath an ambiguous Sense, for besides its usual Signification, it denotes likewise a threatening Prophecy: So the Words imply, that the Burdens of Presents, which the Jews sent upon the Backs of Asses and Camels, to make Friends withal in Egypt (a Country lying Southward of Judaea,) should meet with but ill Success.

Ibid. *From whence come the Viper and fiery flying Serpent.* The Wilderness, that lies between Egypt and Judaea, is described after the same Manner by Moses, Deut. viii. 15. The fiery Serpent is called in the Hebrew, *Saraph*, and hath its Name from its bright and flaming Colour: For the same Reason the Angels are called *Seraphims*, because, when they attended upon the divine *Shekinah*, they appeared like Flames of Fire: See Psal. civ. 4. and the Note upon ch. vi. 1. It is called a flying Serpent, because it springs up like a Dart against those it strikes. Some Authors indeed relate, that there are winged Serpents; but that does not seem so well consistent with the Curse inflicted upon the Serpent, Gen. iii. 14. 8.

Ver. 7. *Therefore have I cried concerning this, their strength is to sit still.* Or, *I have cried to her,* i. e. to *Jerusalem*, that their best Security will be to be quiet, and see the Salvation which God will work for them; See ver. 15. The Word which our English renders *Strength*, is *Rabab* in the Hebrew, which is likewise a Name by which Egypt is called: See ch. li. 9. Psal. lxxxvii. 4. lxxxix. 10. So the Prophet intimates, that Trust in God will be their best Refuge, and supply the Place of their Egyptian Allies.



Chapter

XXX.

Verse 8.

Ver. 8. *Now go, write it before them in a Table, and note it in a Book, &c.*] A Command of God to the Prophet, to deliver those Words which follow ver. 9. in writing; as an Instruction not only to the present Age, but also to After-times. When God commands a Thing to be written, it signifies, that such a Truth is of great Importance, and such as deserves to be recorded, that the Knowledge of it may be preserved: Compare *ch. xxxiv. 16. lxxv. 6. Psal. lvi. 8. Jerem. xxii. 30. Dan. x. 21. Habak. ii. 2. Malach. iii. 16. Revel. xiv. 13.*

Verse 10.

Ver. 10. *Prophesie not to us right things, speak unto us smooth things, prophesie deceits.*] This was the true Meaning of what they said, tho' not the very Words; See a like Instance, *ch. xxviii. 15.* They did not care the Prophets should say any severe Truths which they did not love to hear. Inasmuch that they often punished them, when they were exact in delivering their Commission, as Movers of Sedition. So they served *Jeremiah*; See *Jerem. xx. 1. xxxviii. 4, 6.* In like Manner they used *Amos*: See *Amos vii. 10.* The same Usage *Micaiah* met with before, *1 Kings xxii. 8, 27.*

Verse 11.

Ver. 11. *Get you out of the way, turn aside out of the path*] Be not so nicely scrupulous, say they, or so servilely addicted to the Truth, but comply a little with our Humour, tho' it be by departing from what God had commanded you to deliver. The Prophet still represents the true Sense and Meaning of these Infidels.

*Ibid. Cause the Holy one of Israel to cease from before us*] Do not often repeat, *Thus saith the Lord*, or, *Thus saith the Holy one of Israel*: We are quite

quite weary of hearing Him mentioned so often: Chapter  
Compare *Amos* vi. 10. **XXX.**

Ver. 12. *Wherefore thus saith the Holy one of Israel, &c.*] The Prophet is resolved to usher in Verse 12.  
his Reproofs with this Preface, *Thus saith the Holy one of Israel*, what Distaste soever it might give to Men of reprobate Minds: See likewise *ver. 15.* and he utters a further Threatning to those that despise what he now speaks from God.

Ver. 13. *Therefore this Iniquity shall be to you as a Breach ready to fall, swelling out in a high Wall, &c.*] This vain Confidence in your own Verse 13.  
Conduct, or in the Strength of Egypt, shall end in a sudden and final Ruin: Like the Breach in an high Wall, which, when once it begins to bulge, falls down without giving any Warning, and the higher it is, the greater the Downfall.

Ver. 14. *And he shall break it as the breaking of the Potter's Vessel, he shall not spare, &c.*] An Verse 14.  
earthen Vessel when it is once broke, can never be mended, or put to any Use; See *Jerem. xix. 11.* So shall it be in this Case, there shall be nothing left or saved, that can be put to any further Use.

Ver. 15. *In returning and rest shall ye be saved*] Verse 15.  
In returning from your evil Purposes, and resting, or relying upon God's Promises, you shall be saved from your Enemies: See *ver. 7.*

Ver. 16. *But ye said, No, but we will flee upon Horses, &c.*] Egypt was famous for their Breed of Verse 16.  
Horses: See Note on *ob. ii. 7.* from whence the Jews were desirous to furnish themselves with Horses, the better to engage the Enemy: See *ob. xxxvi. 9.* But the Prophet tells them, that the chief

Chapter chief Use they should make of them, would be to  
 XXX. secure to themselves a Retreat.

Ver. 17. *One Thousand shall flee at the rebuke of*  
 Verse 17. *one*] As God had promised them that if they  
 continued obedient to him, *one of them should chase*  
*a Thousand of their Enemies, Deut. xxxii. 20.* So  
 here he threatens the quite contrary upon their  
 Disobedience: See *Deut. xxviii. 25.*

*Ibid. Till ye be left as a Beacon upon the top of a*  
*Mountain]* Till ye be scattered one by one upon  
 the Mountains, as Beacons stand solitarily there.

Verse 18. Ver. 18. *And therefore will the LORD wait]*  
 The Sense would run clearer, if the Place were  
 translated thus, *Nevertheless the LORD will wait,*  
 Or, *yet surely the LORD will wait, &c.* So the  
 Particle *Laken* is rendered by our Interpreters,  
*Jerem. v. 2.* and so it should be translated in several  
 other Places where the Prophets alter their Style,  
 and yet usher in the Transition with this Particle:  
 So particularly it should be translated *Hos. ii. 14.*  
 and *Micah v. 3.* See Dr. Pocock upon that Place.  
 The seeming Incoherence of the Prophetick Style  
 would be avoided in many Places, by regarding the  
 various Sense of the *Hebrew* Particles more carefully  
 than Interpreters have generally done: A Subject  
 that hath been treated of with great Exactness  
 by Noldius, in his *Concordantia Particularum*  
*Hebraearum.*

*Ibid. The LORD will wait that he may be gra-*  
*cious unto you]* God will wait till the Judgment  
 he hath threatened, *ver. 15. and 16.* have had their  
 due Effect for the reforming your Lives, and rendering  
 you fit Objects of his Mercy.

*Ibid.*



Ibid. And therefore [or yet] will he be exalted, that he may have mercy upon you. He will shew his Power in those Judgments he brings upon you (compare *eb. v. 16.*) in order to your Reformation, and the receiving you again into Favour. The Words may be explained of Gods magnifying his Mercy toward an undeserving People, that where *Mens Sins did abound, his Grace might much more abound.* But I conceive that Sense not so agreeable to the Sense of the Place.

Ibid. For the LORD is a God of Judgment. Who wisely mixes and tempers Justice with Mercy. In this Sense the Word *Judgment* is used *Jerem. xl. 24. xxx. 11.* In the latter Text our Translators render the Hebrew *Mishpat*, in Measure.

Verse 19. For the People shall dwell in Sion at Jerusalem. The Hebrew runs thus, The People in Sion shall dwell at Jerusalem. The People in Sion is the same with the People of Sion, as the Mountains in Gilboa, are equivalent to the Mountains of Gilboa, and the Words are so translated by our Interpreters, *2 Sam. i. 21.* or the Sentence may be translated, The People shall dwell in Sion [and] at Jerusalem; the copulative Particle being often understood. Notwithstanding the Destruction of Jerusalem threatened by *Sennacherib*, the City shall still be inhabited as in former Times, and shall be comforted after her Sorrow, which is the Import of the following Words, Thou shalt weep no more, being spoken by way of *Apostrophe* to Jerusalem.

From this Verse to the 27th follow many gracious Promises of Mercy, several of which cannot with any Propriety be applied to the succeeding Times of King *Hezekiah's* Reign. Therefore we may

Chapter XXX. reasonably suppose, that the Prophet taking an Hint from those prosperous Times which succeeded this great Deliverance, was carried on to a View of better Days, which might be expected under the flourishing State of the Gospel. See the Notes upon ch. x. 20. xxiv. 14.

Verse 20. Ver. 20. *And the Lord give you the Bread of Adversity and the Water of Affliction, yet shall not thy Teachers be removed into a Corner any more, &c.* Though Provisions should be scarce during the time of the Siege, yet you shall not want Spiritual Food for your Souls, you shall not need to fear that Famine of the Word of the Lord threatened Amos viii. 11.

Verse 21. Ver. 21. *And thine Ear shall bear a Word behind thee, saying, This is the way, &c.* As God will afford you Teachers, so he will give you Grace to hearken to their Instructions. His Grace will supply the Place of a Tutor or Monitor, it will be at your Elbow, as it were, giving you Directions, and correcting you when you do amiss. This may fitly be applied to that plentiful Effusion of God's Spirit which is promised under the Gospel: See the Notes upon ch. xlv. 3. liv. 19.

Ibid. *When ye turn to the right hand, on when ye turn to the left.* When ye are never so little out of the Way, Compare Deut. v. 32. Josh. i. 7. Prou. iv. 27.

Verse 22. Ver. 22. *Ye shall defile also the Covering of thy graven Images of Silver, and the Ornament of thy molten Images of Gold, &c.* Hezekiah's Zeal for God's Worship, incited his Subjects to destroy all the Monuments of Idolatry in the Land: See 2 Chron. xxxi. 1. The Coverings here mentioned may

may be understood of Silver or gold Plates with which their Images were overlaid; tho' they adorned them likewise with costly Robes and rich Attire; See *Jerem. x. 9.* and *Baruch vi. 37, 38.* The Destruction of Idolatry is another Mark of the flourishing State of the Gospel; See the Notes on *ch. i. 29.*

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Ver. 23. *Then shall he give the rain of [or for] thy Seed that thou shalt sow the Ground withal, &c.* Verse 23.  
i. e. Rain after the Seed is sown to moisten the Ground, and make it take root; this is called the former Rain, *Joel ii. 23.* This and the next Verse promise Plenty of all manner of Food both for Man and Beast, in Opposition to the Bread of Adversity mentioned *ver. 20.* We may further observe, that the Blessings of the Gospel are sometimes represented under the Emblems of Fruitfulness and Plenty; See Notes on *ch. iv. 2. xxxii. 20.*

Ver. 25. *And there shall be upon every high mountain and upon every high hill, rivers and streams of Waters.* Verse 25.  
God's Blessings are often represented under the Metaphor of a well-watered Ground, which is the most fruitful; See *ch. lviii. 11.* and here the Prophet promises such Fertility, that the barren and mountainous Land shall yield as plentiful an Harvest, as if it were watered with Streams and Rivers. But if we compare this Verse with what follows, we shall discover a more Mystical Sense couched in the Words, and find that they imply in them a Promise of the large Supplies of Grace under the Gospel, which should water the most dry and barren Places, just as if Streams of Water were to take their Course upon the Tops of the highest Mountains. This Place I take to be parallel to that Text, *ch. xli. 3. I will pour Water upon him that*



Chapter *is thirsty, and floods upon the dry ground, I will pour*  
 XXX. *my Spirit upon thy Seed, &c.* Compare likewise  
*cb. xli. 18. xliii. 19. xxxv. 6, 7. lv. 1. Joel iii.*  
*18. Zeck. xiv. 8.* Mr. White is pleased to call this  
 a *Strange sort of Interpretation*; but I must put  
 him in mind that it is the Interpretation of *Christ*  
 himself; See *Job. iv. 10, 14. vii. 38, 39.* and of  
*St. Paul*, who interprets the *waters flowing from the*  
*Rock in the Wilderness*, as *Mystically denoting Christ*,  
 and the Benefits of the Gospel, *1 Cor. x. 4.* And that  
 plentiful Communication of Grace and Glory, where-  
 in the Happiness of Heaven consists, is described  
 by the same Metaphor, *Rev. vii. 17. xxi. 6. xxii. 17.*

*Ibid. In the day of the great Slaughter when the*  
*Towers fall.]* This shall be remarkably fulfilled at  
 the Time when there shall be a terrible Destruction  
 of God's Enemies; See *Revel. xiv. 20. xix. 21.*  
 when the Great ones of the Earth shall fall, denoted  
 here by high *Towers*, Compare *cb. ii. 15.* or, by  
 Towers we may understand the Fortifications of the  
 City which is the *Mystical Babylon*; See the Notes  
 upon *cb. xxvi. 5.*

Verse 26. *Ver. 26. Moreover the light of the Moon shall be*  
*as the light of the Sun, &c.]* Light is the Emblem  
 of Joy and Happiness, accordingly happy Times are  
 expressed by bright and pleasant Days, when God's  
*Candle shines upon our Heads*, as *Job* expresseth it,  
*cb. xxix. 3.* But the Words seem to describe that  
 glorious State of the Church, when there shall be  
 no Night; See *Zeck. xiv. 6, 7.* compared with  
*Revel. xxii. 5.* nor any Resemblance of it, no Degree  
 either of Sorrow or Ignorance.

*Ibid. In the day that the LORD bindeth up the*  
*Stroke of his People, &c.]* When he shall fully  
 pardon their Sins, and remove the Punishments of  
 them: Compare *cb. i. 6.*

Ver.

Ver. 27. *Behold the Name of the LORD comes from far*] The Name of God is the same with God himself, and it is said to come from *afar off*, as coming unexpectedly. So *Christ* is described as coming *from a far Country* at the Day of Judgment, because of the Unexpectedness of his Coming, *Luk. xix. 13, 15.*

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Verse 27.

*Ibid. Burning with his Anger*] When Anger or any other Passion is ascribed to God in Scripture, it is a very good Rule which the Schoolmen give for the explaining such Expressions, *Affectus in Deo denotant Effectus*; Passions in God denote that the Effect is answerable to the highest Emotion of Passion which we can conceive. Thus when God is described as full of Anger and Fury, and his Indignation as flaming out into Revenge, we are to conceive the Expressions as implying, that the Effects of his Displeasure will be as terrible, as we could suppose them to be if they proceeded from the most passionate Resentment. But I think we may carry our Notions a little further in this Matter, and venture to affirm, That since God's Love and Hatred does necessarily result from his Wisdom, which approves or dislikes Things according as they agree or disagree with his own infinite Perfections, it must follow from hence, that altho' God be not subject to that Turbulency and Unconstancy which attend human Passions; yet his Favour and Aversion must be as strong and vigorous, as lasting and permanent, as the highest Expressions in Scripture concerning this Matter can be supposed to import.

*Ibid. His Lips are full of Indignation, and his Tongue as a devouring Fire*] So *Christ* is described as consuming Sinners with the Breath of his Lips,

Chapter Lips, ch. xi. 4. because whenever he pronounces  
 XXX. Sentence upon them, it is immediately put in Execution : All Things obeying his Word and Decree :  
 See the Note there.

Verse 28. Ver. 28. *And his Breath as an overflowing Stream*] God's Anger is often called the Breath of his Nostrils, See Job iv. 19. Psalm xviii. 15. The Expression is taken from one of the Symptoms of Anger, which is breathing quick and short.

*Ibid. Shall reach to the midst of the neck*] See the Note on ch. viii. 8.

*Ibid. To sift the Nations with a Sieve of Vanity*] Vanity sometimes signifies Destruction : So ch. lvi. 13. *Vanity shall take them*, i. e. they shall be destroyed. And here the *Sieve of Vanity* is such a one as doth not separate the Chaff in order to save the Corn, but makes an entire Riddance, as when Chaff is scattered before the Wind. Compare ch. xxix. 4. Hos. xiii. 3. Psalm i. 4. By the Nations are chiefly meant the Assyrians and their Confederates.

*Ibid. And there shall be a Bridle in the Jaws of the People causing them to err*] See the same Phrase ch. xxxvii. 29. In both Places the Expression imports, that God would stop these People in the midst of their Career, and make all their Designs prove abortive, like those that miss their Aim, or lose their Way.

Verse 29. Ver. 29. *Ye shall have a Song, as in the Night, when an holy Solemnity is kept*] The Jewish Festivals were always kept from Even to Even, so the Sabbath began on the Friday Evening ; See Levit. xxiii. 32. and the Eve before any Festivals was Part of the Festival : See Judith viii. 6. from whence the same Observation was derived into the Christian



Christian Church. But the Feast of the Passover is chiefly alluded to here, which was always kept in the Evening, and the Supper concluded with Hymns: See *Matth. xxvi. 30.* Chapter XXX.

*Ibid. As when one goeth with a Pipe to come unto the Mountain of the LORD.]* The Solemn Festivals, when the People came from all Parts of Judaea to worship at the Temple, were observed with the greatest Expressions of Joy; See *Deut. xvi. 11, 14. Psal. xlii. 4.* Such Joy will there be, saith the Text, at Jerusalem for their Deliverance from Sennacherib's Army.

Ver. 30. *And the LORD shall cause his glorious Voice to be heard, &c.]* This Destruction shall be from the immediate Hand of God, in which he shall as visibly appear, as if he had discomfited the Army by a Tempest of Thunder and Lightning and Hail-stones, as he formerly destroyed the Canaanites and Philistines; See *Josh. x. 10. 1 Sam. vii. 10.* Compare likewise *Psal. xviii. 14. and ch. xxix. 6.* of this Prophecy, and see the Note on that Place.

Ver. 31. *Shall the Assyrian be beaten down, which smote with a Rod.]* Compare *ch. x. 5, 24.* Verse 31.

Ver. 32. *And in every place where the ground-ed Staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps.]* This is a very obscure Translation of the Words; the old Translation published under King Henry VIII, renders them much plainer thus, *whithersoever he goes, the Rod shall cleave unto him, which the LORD shall lay upon him.* Or the Place may be thus translated more exactly to the Hebrew, *And every place where the terrible Stroke shall pass which the LORD shall lay upon him, shall be [filled] (or shall found)* Verse 32.

Chapter sound) *with Tabrets and Harps*: The Words in the  
 XXX. Original, which our English renders *The grounded*  
 Staff, signify such a Rod, or Stroke as sinks deep,  
 and makes lasting Prints, or Marks in the Flesh:  
 And the Expression alludes to the *Rod*, with which  
 the *Assyrian* smote or corrected God's People, *ver. 31.*  
 as if the Prophet had said, God hath prepared a  
 Rod to chastise him, that was before a Scourge to  
 all his Neighbours. The Import of the whole  
 Sentence is this, That every Place where God shall  
 inflict this heavy Judgment upon the *Assyrian*, shall  
 be full of Joy and Gladness. The *Hebrew Tuppim*  
*Tabrets*, alludes to *Tophet*, a Word of the same  
 Signification, by which Name the Prophet calls the  
*Assyrian* Camp, *ver. 33.* See the Note there. It  
 was usual likewise to celebrate Victories with Tabrets  
 and other Instruments of Musick; See *Exod. xv.*  
*20. 1 Sam. xviii. 6.*

*Ibid. And in Battles of Shaking shall be fight with*  
*it*] God's severe Judgments are expressed by his  
*shaking his Hand over* a People or a Place: See *ch.*  
*xi. 15. xix. 16.*

Verse 33. *Ver. 33. For Tophet is ordained of old, yea for the*  
*King it is prepared, &c.] Tophet*, otherwise called  
 the *Valley of Hinnom*, was the Place where the  
 Children were sacrificed to *Molech*: See *Jerem. vii.*  
*31.* It had its Name from the Tabrets which sound-  
 ed there to drown the Cries of the Children thus  
 inhumanly murdered. Being a Place set a-part for  
 that terrible Execution, it was look'd upon as the  
 Picture of Hell it self, the Word *Gebenna* being  
 from thence derived. The Prophet here applies  
 the Name to the Camp where all the *Assyrian* Army  
 was to be destroyed. And as in *Tophet* great Heaps  
 of

of Wood were piled together to burn the human Sacrifices there offered, so God, saith the Text, will find sufficient Materials prepared like Fuel for the Fire, which his Anger like a Train of Brimstone will kindle.

The only Difficulty is, how Tophet can be said to be prepared for the King of Assyria, since Sennacherib himself did not die in the common Destruction. To which it may be answered, That all his Strength and Glory perished there. But with all I conceive that this Expression points at a more hidden Sense couched under this Description, which is the final Destruction of Sinners in that Tophet or Gebenna, of which the Valley of Hinnom was only a faint Resemblance, together with Satan their Prince, at the Head of them.

Chapter  
XXX.





Chapter  
XXXI.

## C H A P. XXXI.

## The ARGUMENT.

*A Continuation of the same Subject treated of in the former Chapter: The Prophet again reproves the Jews for seeking to Egypt for Succour, and assures them of God's Assistance, if they will tarry a little, and wait for his Salvation.*

Verse 1. Ver. 1.



O unto them that go down to Egypt for help, &c.] See ch. xxx. 1, 16.

Verse 2.

Ver. 2. Yet he also is wise and will bring Evil, and will not

*call back his Words, &c.] God is as wise as the ablest Politician, and knows how to bring to pass his Purposes as effectually; and will certainly make good his Threatnings against the Despisers of his Commands: See ch. xxx. 13, 14.*

*Ibid. But will arise against the House of the evil Doers, and against the help of them that work Iniquity] He will bring his Judgments as well upon those who have had the chief Hand in forming this Confederacy, as upon the Egyptians themselves,*

selves, in whom they place their Confidence: See Chapter XXXI. the following Verse.

Ver. 3. *Now the Egyptians are Men, and not God* In whom alone we ought to put our Trust. Verse 3.

Ibid. *And their Horses Flesh, and not Spirit* Spirit sometimes is equivalent with Angel, and the Angelical Powers are described as excelling in Strength far beyond any corporeal Beings: See Psal. ciii. 20. In other Places Spirit signifies the same as the Soul, and is opposed to Flesh, as the more noble Part of human Nature. Taking the Word in either Sense, the Meaning of the Text is, That nothing extraordinary is to be expected from the Egyptian Auxiliaries.

Ibid. *Both he that helpeth shall fall, and he that is holpen shall fall down* Both the Egyptians and they that rely upon their Aid. Compare ch. xx. 4, 5, 6. and 2 Kings xviii. 13.

Ver. 4. *Like as the Lion and the young Lion* Verse 4. *roaring on his Prey, when a multitude of Shepherds is called forth against him, he will not be afraid of their Voice, &c.* An Elegant Similitude, representing God's Almighty Power, which no human Strength is able to withstand; and exactly parallel to those Verses in Homer, where Sarpedon is described as going against the Greeks, *Iliad. μ. ver. 299, &c.*

Βἴβ' ἄνθρωποι, ὡς τε λέων ὀρεοῖτο ροφῶ, ὅστ' ἐπιδεύης  
 Ἀνδρῶν ἐν ποταμῶν, κτελέσαι δὲ ἰ στυμὸς ἀγλῶν,  
 Μήλων πειρῶνται, καὶ ἐς ποταμὸν δόμον ἐλθεῖν  
 Εἴπερ γὰρ καὶ ἄνθρωποι παρ' αὐτοῖσι βῶντας ἀνδρας  
 Σὺν κυσὶ καὶ θύρεσσι, φυλάσσοντες περὶ μῆλα,  
 Οὐ γὰρ τ' ἀπείρητοι μένοντες σταθμοῖο δίδως.

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Which Verses are thus rendered in the late English Translation copied from the French,

*As some fierce Lion on the Mountains bred,  
Stung with keen Hunger, searches for his Prey,  
Springs o'er the Fences, and o'erleaps the Fold:  
For tho' the Shepherds and the watchful Dogs  
On every Side defend the woolly Flock;  
Yet his undaunted Soul disdains to fly,  
Till he hath seiz'd his Prey.*

Verse 5.

Ver. 5. *As Birds flying, so will the LORD of Hosts defend Jerusalem*] God's Protection of his Servants is commonly expressed by *Covering them under his Wings*, in Allusion to the Wings of the Cherubims which covered the Mercy-Seat. Compare Deut. xxxij. 11.

*Ibid. Passing over it, he will preserve it*] As he did when he passed over the Israelites Houses in Egypt, Exod. xii. 23.

Verse 7.

Ver. 7. *For in that Day shall every Man cast away his Idols of Silver, &c.*] See the Note on ch. xxx. 22.

Verse 8.

Ver. 8. *Then shall the Assyrian fall with the Sword, not of a mighty Man: and the Sword not of a mean Man shall devour him, &c.*] He shall not fall by any mortal Power, but by the Hand of an Angel: See ch. xxxvii. 36. If we follow the common Opinion that the Assyrian Army was destroyed by a pestilential Disease, which was the immediate Stroke of Heaven; the Expressions here exactly agree with the Description of the Angel, who smote the Jews with a Pestilence, 1 Chron. xxi. who is there represented as standing with a *Sword drawn in his Hand*, ver. 16.

Ibid.



Ibid. *And his young Men shall be discomfited*] or, *his choice Men*, as the Word likewise signifies, the very Flower of his Army. Chapter XXXI.

Ver. 9. *And he shall pass over to his strong hold for fear*] He shall betake himself to the fortified Places within his own Dominions, as those do who are afraid that an Enemy is pursuing them. See Verse 9. *cb. xxxvii. 37.*

Ibid. *And his Princes shall be afraid of the Ensign*] His chief Commanders shall be afraid of those visible Tokens of God's Presence in, and Protection over, *Jerusalem*, which were like so many Standards lifted up in Defence of his People. Compare *cb. lix. 19.*

Ibid. *Saith the LORD, whose Fire is in Zion, and his Furnace in Jerusalem*] Who hath placed his Altar and his Sanctuary there: And from thence will issue forth like Fire, and consume all those who shall presume to violate that Place of his especial Presence. Compare *Obad. ver. 18. Zech. ii. 5. xii. 6.*



Chapter  
XXXII.

## CHAP. XXXII.

## The ARGUMENT.

Whoſoever carefully conſiders the 9th, 10th and following Verſes of this Chapter, will find that they relate to the Calamities which the Aſſyrian Invaſion brought upon Judah; under thoſe Afflictions the Wiſdom and Piety of King Hezekiah was one of the chief Supports and Comforts to his Subjects, and conſequently we may ſuppoſe that the Beginning of the Chapter doth contain a Character of that Excellent Prince. But yet there are ſeveral Expreſſions, particularly thoſe in the 3d and 4th Verſes, that relate to happier Times than Hezekiah ever lived to enjoy: And therefore upon the whole Matter we may juſtly ſay, That the Reformation which Hezekiah made, was but a Shadow or Image of thoſe greater Improvements in Grace and Holineſs, which properly belong to the Goſpel-Times, under the Government of Chriſt, and the Aſſiſtance of his Spirit. Mr. White objects againſt this Interpretation, that none of the Writers of the New Teſtament have applied any Part of this Chapter to our Saviour; but we are not to expect a particular Application of all the Prophecies of the

the Old Testament, in the Writings of the New. And we may observe, that many Important Prophecies, such as are particularly Daniel's Weeks, are never distinctly mentioned there. It is sufficient to justify such an Interpretation, if the full Import of the Words look that way, and such an Application be agreeable to those Methods of interpreting Prophecies which are observed in the New Testament, for those are to be looked upon as a publick Rule or Standard for interpreting the Scripture Prophecies.

Ver. 1. **B**EHOLD a King shall reign in Verse 1.  
Righteousness, and Princes shall

rule in Judgment.] Under the Government and Example of so good a King as Hezekiah, inferior Princes and Magistrates shall execute their Office with Integrity and Faithfulness. Compare Psalm lxxii. 2, 3.

Ver. 2. And a Man shall be as an hiding place Verse 2.  
from the Wind, &c.] And this Prince shall be a Refuge to us, when the Storms of Calamities overtake us, or the Oppressions of our Enemies, like excessive Heat, do scorch and consume us. Compare Job. iv. 6. xxv. 4.

Ver. 3. And the Eyes of them that see shall not Verse 3.  
be dim, and the Ears of them that hear shall hearken.] God shall plentifully afford Men the Light of his Truth, and give them Grace to make a good Use of the Instructions he vouchsafes unto them. When Men are stupid and careless, they are said by a contrary Way of Speaking, to have Eyes and see not, and



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*and to have Ears and hear not, ch. vi. 9. Jerem. v. 21. That this Promise chiefly relates to the Times of the Gospel, will appear by comparing it with ch. xxix. 18. xxxv. 5. If it be objected, That other Prophecies foretell the blinding of the Jews under the Gospel; we may answer with St. Paul, That the Children of the Promise are counted for the true Seed of Israel, in whom the Promises are to be fulfilled, Rom. ix. 8. And further, the same Divine Author assures us, The Time will come when all Israel shall be saved, Rom. xi. 26.*

## Verse 4.

*Ver. 4. The Heart also of the rash shall understand Knowledge.] The Word Nimbarim, Rash, is translated Fearful, ch. xxxv. 4. it may signify, that those that are weak in Faith shall come to more perfect Degrees of Knowledge.*

*Ibid. And the Tongue of the Stammerers shall be ready to speak plainly.] The most rude and illiterate, such as could not speak so as to be understood, shall discourse clearly and intelligibly of God and of their Duty. The Verb Nalag, is near a Kin in Sound and Signification to Lanag, which signifies speaking in a barbarous and unknown Language, ch. xxviii. 11. So the Text here may be fitly expounded of the Conversion of barbarous Nations, and their giving Praises to God in their several Languages.*

## Verse 5.

*Ver. 5. The vile Person shall no more be called liberal.] Or, shall not have the Stile and Title of Prince bestowed upon him, for so the Words in the Original import. Under a Prince that loves and honours Vertue, unworthy Persons shall not be advanced to Degrees of Honour and Dignity.*

Ver. 6, 7, 8. *For the vile Person will speak Vildany, &c.*] The Words shew the different Temper and Method of the base and narrow-soul'd Man, and of him that is truly generous and publick spirited. The former hath no true Sense, either of Honour or Conscience, but makes it his Business under specious Pretences to pervert Judgment and Justice: Whereas the Designs of the latter are truly great and worthy of his Character, and 'tis by these only that he seeks to support his Dignity.

Chapter

XXXII.

Ver. 6, 7, 8.

Ver. 9. *Rise up ye Women that are at ease, &c.*] Verse 9. The Prophet returns to the Description of those Calamities which should follow upon Sennacherib's Invasion: And he addresses himself to the nice and delicate Women, who would feel the greatest Share in these Hardships, not being used to any such before.

Ver. 10. *Many Days and Tears shall ye be troubled, ye careless Women*] Some render the Words, *Days above a Tear shall ye be troubled, &c.* and understand them of Sennacherib's Invasion; who came up against Judea in the fourteenth Year of Hezekiah, 2 Kings xviii. 13. and in the Year following God promised the King a Recovery from his Sickness, and that he would deliver him out of the Hand of the King of Assyria, and prolong his Life fifteen Years, 2 Kings xx. 6. Now Hezekiah reigned but nine and twenty Years in all, so this Promise of Deliverance must have been made in the fifteenth Year of his Reign. But Archbishop Usher supposes that there were two Invasions by Sennacherib, the first mentioned, 2 Kings xviii. 13. the other spoken of in the 17th Verse of the same

Chapter XXXII. Chapter, and *ch. xix. 9.* and thinks that *Hezekiah's* Sickneſs happened between theſe two Invaſions, about three Years before the total Deſeat of the *Aſſyrian Army* : See *Annal. V. Teſtam. ad A. M. 3291, and 3294.*

Verſe 12. Ver. 12. *They ſhall lament for the Tents, &c.]* The Senſe would run eaſier and more agreeable to the Original, if we alter the Stops, and join the firſt Sentence of this Verſe, with what goes before, and the latter Part of it with what follows, tranſlating it thus, *Gird Sack-cloth upon your Loyns, and upon your mourning Breasts. Upon the pleaſant Fields, upon the fruitful Vine, upon the Land of my People ſhall come up Briars and Thorns. The Word Sophedim, which our Engliſh tranſlates, they ſhall lament, is in the Maſculine Gender, and therefore cannot be underſtood of the Women mentioned ver. 11.*

Verſe 13. Ver. 13. *In the joyous City]* See the Notes on *ch. xxii. 2. xxiii. 7.*

Verſe 14. Ver. 14. *Because the Palaces ſhall be forſaken]* See *ch. v. 9.*

*Ibid. The multitude of the City ſhall be left]* Or, *The City ſhall be forſaken of its multitude* : This may relate to *Jeruſalem* ; or elſe the Word *City* may be taken collectively for *Cities* in general : See *ch. xxiv. 10, 12. xxv. 2. xxvii. 10.*

*Ibid. The Forts and Towers ſhall be for Dens for ever, a joy of wild Affes, a Paſture of Flocks.]* Expreſſions denoting utter Deſolation : See *ch. xiii. 21. xvii. 2. xxvii. 10.* *For ever* is as much as for a long Time ; and it may be extended to the preſent Condition of *Judaea* and its *Cities*, which have now lain deſolate for many Ages : See the Notes



Notes upon the following Verses, and upon *ch.* Chapter  
xxvii. 10. *XXXII.*

Ver. 15. *Until the Spirit be poured upon us from on high*] Until God gives us new Life, and recovers us out of this forlorn Condition, which may fitly be compared to the Shadow of Death: Compare *Psal.* civ. 30. *Pouring out of God's Spirit* does likewise signify the plentiful Effusion of his Grace: See *Joel* iii. 28. *Zech.* xli. 10. And if we take the Phrase in this Sense, the Prophecy will belong to that Restoration of the *Jews*, which we are to expect in the latter Ages of the World.

*Ibid.* *And the Wilderness be a fruitful Field, and the fruitful Field be accounted for a Forest*] A Proverbial Expression denoting great Alterations, that the Places which were desolate before, (See *ver.* 13.) shall again become fruitful; and those which were fruitful shall turn barren. It may mean, that the *Israelites* shall flourish again, and the *Affrians* and other Enemies of the Church (See Note on *ch.* xi. 14.) shall be humbled. See an Expression parallel to this, *ch.* xxix. 17. only there the Word *Lebanon* is used, as equivalent to the *Wilderness* here; both Words being opposed to Grounds cultivated and manured by Art and Care.

Ver. 16. *Then Judgment shall dwell in the Wilderness, and Righteousness remain in the fruitful Field*] Judgment and Righteousness are often equivalent Terms: See the first Verse of this Chapter, *ch.* xxxiii. 5. and *Ezek.* xiii. 16. Taking the Words so, the Sense will be, that all manner of Peace and Happiness shall flourish in that Place which was lately a *Wilderness*, but is now become a *fruitful Field*, or *Carmel*. But sometimes they are opposed

Chapter to each other, Judgment being put for Severity, and  
 XXXII. Righteousness for Mercy. So these Words are  
 plainly taken, *Psal. xciv. 15. Judgment shall return  
 unto Righteousness, i. e. God will change his severe  
 Proceedings into merciful Dealings: And thus per-  
 haps they are to be understood ch. i. 27. and ch. v.  
 16. of this Prophecy. And this Sense I think  
 best explains this Verse. The Prophet had said  
 ver. 15. That the Wilderness should be turn-  
 ed into a fruitful Field, and the fruitful Field  
 into a Forest, or Wilderness: Then it follows in  
 this Verse, God's Judgments shall be visible upon  
 the Wilderness, (meaning the Assyrians, or in ge-  
 neral the Enemies of God's Church) and his Righte-  
 ousness or Mercy shall display its self upon the  
 fruitful Field, i. e. Judaa. With this Explicati-  
 on the 18th and 19th Verses very well agree.*

Verse 17. Ver. 17. *And the Work of Righteousness shall be  
 Peace, &c.]* The Effects of God's Goodness and  
 Men's Reformation shall be Peace within, and Free-  
 dom from any hostile Invasion without.

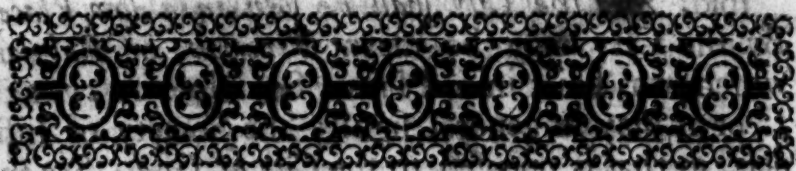
Verses 18, 19. Ver. 18, 19. *And my People shall dwell in a  
 peaceable Habitation—when it shall rain coming down  
 on the Forest]* God's People shall enjoy all manner  
 of Rest and Security, at which time his Judgments  
 shall come down in a very severe Manner upon  
 their Enemies, expressed by the Forest or Wilder-  
 ness, ver. 15. and 16. The Word Forest is likewise  
 taken Metaphorically in the Prophetical Writings  
 for a City, because its stately Buildings, or its great  
 and principal Inhabitants, resemble tall Cedars stand-  
 ing in their several Ranks: See ch. x. 33, 34. xxxvii.  
 24. Ezek. xx. 46. Zech. xi. 2. And if we take the  
 Word in this Sense, the two Sentences of the nine-  
 tenth

teenth Verse are equivalent. By *Hail* is meant God's Judgments: See Note on *ch.* xxviii. 2.

*Ibid.* *And the City shall be low in a low Place*] By the City may be meant *Nineveh*, or *Babylon*, which was built in a Plain: See Note on *ch.* xxi. 1. or it may in general signify the Society of Infidels, as that is opposed to the *City of God*; See the Note on *ch.* xxvi. 5. The Scope of the Place is to signify in general, That by the same Degrees that God's People are relieved, their Adversaries shall be abased.

Ver. 20. *Blessed are ye that sow beside all Waters, Verse 20. that send forth thither the Feet of the Ox and the Ass*] When these Calamities befall their Enemies, happy will God's People be who may sow their Land in Peace, which before was desolate by reason of hostile Invasions: And though formerly over-run with Briars and Thorns (See *ver.* 13.) yet will now become a fruitful Field, *ver.* 15. and yield as plentiful a Crop, as is seen in moist and well-watered Grounds. It was the Custom of the *Jews* to plow with Asses as well as with Oxen, as appears from *ch.* xxx. 24. and *Deut.* xxii. 10. Spiritual Blessings may here be implied under the Promise of Fruitfulness and Plenty. See the Note upon *ch.* iv. 2. xxx. 23.





Chapter  
XXXIII.

CHAP. XXXIII.

The ARGUMENT.

*We may call this Chapter an Epinikion, or a Triumphant Ode upon the Destruction of Sennacherib's Army before Jerusalem. The Prophet sets forth the several Scenes of that Transaction with all the Beauties of a Poetical Description. At the Beginning of the Chapter he foresees the Overthrow of the common Enemy and Oppressor. At the second Verse he represents the humble Addresses of God's People for Deliverance: Together with his gracious Promises of Protection by way of Answer to their Prayers, at the 5th and 6th Verses. Then he describes the Disappointment of Hezekiah's Ambassadors, who humbly sued for Peace, the Damp that struck upon the Spirits of the whole Nation ver. 9. and God's immediate Interposition, when Matters seemed to be desperate. Afterward the Prophet severely reproves the Hypocrites, and sets forth the Security of those that put their Trust in God, and hold fast their Integrity, in such Expressions as are a just Pattern of the True Sublime. From the*

17th Verse he describes how the drooping Spirits both of King and People revived upon the raising of the Siege, and congratulates Jerusalem as being under the immediate Protection of the Almighty, and thereby secured from receiving the least Damage in the midst of so many Dangers. I have given so particular an Account of the Contents of this Chapter, because I am persuaded that if a Translation could be made of it that should come up to the Original, it would appear to be as noble a Piece of Poetry as is to be found among the most admired Writings of the Ancients.

Chapter XXXIII.

Ver. I.



Woe to thee that spoilest, and thou wast not spoiled]

Verse E.

It is the Practice of the great Oppressors of the World to make War upon their Neighbours without any just Provocation, or having received any real Injury from them; this is very fitly expressed in the known Fable of the Lion and the Lamb, and it is against such Practices that this Woe is denounced.

Ibid. And deniest treacherously, and they dealt not treacherously with thee] We read indeed, 2 Kings xviii. 7. that Hezekiah rebelled against the King of Assyria; but the Meaning of that Text is no more but that he would not stand to those dishonourable Terms of Slavery, to which his Father Abaz had submitted, when he professed himself the Servant of the King of Assyria, 2 Kings xvi. 7.

Ibid. When thou shalt cease to spoil, thou shalt be spoiled] See ch. xxi. 2.

Ver.

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XXXIII.

Verse 2.

Ver. 2. *Be thou their Arm every Morning.* *Their Arm, i. e. Our Arm:* It is usual in the Prophets to change their Style from the *first* to the *second* or *third* Person, in speaking upon the same Subject: See *ver. 6.* of this Chapter: See the Note upon *ch. lxiii. 1. Every Morning, or, in the Morning, i. e. speedily:* See the like Expression, *Psal. xlvii. 5. God shall help her, and that right early, the Hebrew reads, At the appearing of the Morning:* So *Psal. xc. 14. and cxliii. 8.* Some suppose that the Phrase alludes to God's overthrowing the *Egyptians* when the *Morning* appeared, *Exod. xiv. 27.*

Verse 3.

Ver. 3. *At the Noise of the Tumult the People fled, at the lifting up of thy self the Nations were scattered.* At the Confusion and Outcry, which was in the *Assyrian* Army upon that sudden Stroke, whereby 185000 Men were struck dead upon the Place, the remaining Part of those Forces got away as fast as they could; this Execution is called God's *lifting up himself*, or exerting his Power; Compare *ver. 10.*

Verse 4.

Ver. 4. *Your spoil shall be gathered like the gathering of the Caterpillars.* The *Jews* shall plunder the *Assyrians* Camp, till they leave it as bare as the Locusts or Caterpillars leave the Trees, when they have eat up the Leaves. Compare *Nabum. iii. 15.* Some explain the Verse thus; Ye shall be as easily overcome, as the Husband-man destroys the Locusts and Caterpillars; but I do not think that Sense so proper, because Locusts and Caterpillars are elsewhere described like a formidable Army, which nothing can withstand: See *Joel. ii. 2, 3, &c.*

Verse 6.

Ver. 6. *And Wisdom and Knowledge shall be the Stability of thy Times, and the strength of Salvation:*



tion: *The fear of the Lord is his Treasure*] The Prophet applies himself to *Hezekiah*, of whom he speaks in the *third* Person at the End of the Chapter. And tells him, That those divine Graces of Wisdom, Knowledge and the Fear of God, (See *ch. xi. 21.*) will be the Support of his Time and Government, and stand him in more stead, than all the Forces and Treasure in which other Princes place their Confidence.

Ver. 7. *Behold their valiant Ones, [or Messengers] shall cry without, &c.] Or, shall cry in the Streets.* The Words describe the Ambassadors, or Messengers, which *Hezekiah* sent out to *Rabsbakeb*, *2 Kings xviii. 18.* returning sadly disappointed, with Tears in their Eyes, and *their Cloths rent*, *ibid. ver. 37.* Verse 7.

Ver. 8. *The Highways be waste, the way-faring Man ceaseth*] There is no travelling the publick Roads for fear of the Enemy. Compare *Judg. v. 6.* Verse 8.

*Ibid. He hath broken the Covenant, he hath despised the Cities, he regardeth no Man*] *Hezekiah* bought Peace of *Sennacherib*, *2 Kings xviii. 14, 15, 16.* but he would not stand to his Agreement: Such an haughty Conqueror as he will not be obliged by his Treaties any longer than he pleases, and glories in the Destruction that he makes both of Men and Cities: See *ch. x. 10, 11.*

Verse 9. *The Earth [or Land] mourneth and languisheth; Lebanon is ashamed and bewen down, &c.]* Verse 9.

The whole Land is under a Consternation, and the most beautiful Parts of the Country seem to languish and wither at the Approach of the Enemy, and look upon themselves as already destroyed. *Lebanon* was beautiful for its Cedars: *Sharon* for its

Chapter XXXIII. Flowers and Gardens : See *Cantic. ii. 1. Basban and Carmel* for their rich Ground and fat Pastures, Compare *ch. xxxv. 2. Micah vii. 14.*

Verse 10. Ver. 10. *Now will I rise, saith the LORD, now will I be exalted*] When Things are come to this Extremity, and the Case seems desperate, then is the Time for God to interpose, and make his Strength more eminently conspicuous in the midst of Man's Weakness.

Verse 11. Ver. 11. *Ye shall conceive Chaff, ye shall bring forth Stubble*] Your Designs shall all prove abortive. Compare *ch. lix. 4. Psal. vii. 14. and ch. xvii. 13. xxix. 5.*

*Ibid. Your Breath as Fire, shall devour you*] Or rather, your Wrath, or Indignation against God's People, shall turn to your own Destruction.

Verse 12. Ver. 12. *And the People shall be as the burnings of Lime*] They shall be perfectly consumed, as when Chalk-stones are reduced to Lime : Calcining, or reducing to Ashes being one of the last Effects of Fire. Compare *Amos ii. 1.*

*Ibid. As Thorns cut up shall they be burnt in the Fire*] Sinners are often compared to Thorns which the Fire catches presently ; so do God's Judgments lay hold on such who have made themselves *Refuels of Wrath, fired for Destruction.* See Note on *ch. ix. 18.*

Verse 13. Ver. 13. *Hear ye afar off what I have done, and ye that are near acknowledge my Might*] So remarkable a Judgment as this deserves to be known and laid to Heart by all Men, both far and nigh.

Verse 14. Ver. 14. *The Sinners in Zion are afraid, Fearfulness hath seized the Hypocrites : Who among us shall*

*shall dwell with the devouring Fire? &c.]* This and the two following Verses describe the different Apprehensions of the Good and Bad under their present Circumstances. They that did not rely upon God for Help, were ready to cry out, Who can bear the Approach of the *Assyrian*, who devours all Things like Fire? These Words may in a secondary Sense be applied to the Terror of Hell Torments, which when the Conscience of Sinners begins to be awakened, give them just Cause for having dreadful Apprehensions of the divine Vengeance. And they that could not bear the Thoughts of a mortal Enemy's falling upon them with all his Force; How will they bear the Weight of God's Wrath, when he shall declare himself their Enemy, and set his Terrors in array against them?

Ver. 15. *That stoppeth his Ears from hearing of Verse 15.*  
*Blood.]* That will not give Ear to any bloody Designs formed against the Life of the Innocent. To stop the Ears at the Mention of a Thing, is to shew the utmost Detestation of it: See *Ab. vii. 57.*

*Ibid. That shutteth his Eyes from seeing of Evil.]* As Persons turn away their Face from any Sight they loath, and have an Aversion for. So God is described as of purer Eyes than to behold iniquity, *Habak. i. 13.*

Ver. 16. *He shall dwell on high, his Place of de- Verse 16.*  
*fence shall be the munition of Rocks.]* God shall place him out of the Reach of Danger, and shall be unto him a Rock and a Fortress: Compare *Psalme lxi. 2.*

*Ibid. Bread shall be given unto him, his Waters shall be sure.]* He shall not want any of the Necessaries of Life, even in the midst of a Siege.



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XXXIII.

Verse 17.

Ver. 17. *Thine Eyes shall see the King in his Beauty*. The King will appear in Publick, dressed in his Royal Robes, and with his usual State and Splendour, after the Defeat of the *Assyrian*, not covered with Sack-cloth, as when he went to the Temple in the Time of his Distress, *cb. xxxvii. 1.*

*Ibid. They shall behold the Land that is very far off.* The Inhabitants of *Jerusalem* shall no longer be confined by their Enemies within the City, but shall have Liberty to look abroad, and visit the distant Parts of the Country.

Verse 18.

Ver. 18. *Thine heart shall meditate Terror*. Where is the Scribe? Where is the Receiver? Where is he that counted the Towers? Every one shall with Pleasure reflect upon the Dangers they have escaped, and shall ask in a triumphant Manner, *Where is the Scribe, or Muster-Master? Where is the Collector of the Taxes? Where is the Master of the Artillery or Ammunition? How are they of a sudden vanished, and disappear?*

Verse 19.

Ver. 19. *Thou shalt not see a fierce People, a people of a deeper Speech than thou canst perceive, &c.* The very Looks and Habit of a foreign and insulting Enemy carry something of Terror in them: Compare *Deut. xxviii. 49.* Their Language is perfect Gibberish and Unintelligible, and this makes it a vain Thing to try to soften them with good Words. See the Notes on *cb. xxviii. 11.* The *Hebrew* expresses a foreign Language by a deep Lip or Speech: Our Translators render it a strange Speech, *Ezek. iii. 5, 6.*

Verse 20.

Ver. 20. *Look upon Zion the City of our Solemnities, &c.* You may now view *Sion* in perfect Peace, and freed from all Fears of hostile Invasion. God

God hath chosen it to be the Place set apart for his solemn Worship, and the Tabernacle of his own Residence, and not a *Stake of it shall be removed, or a Cord of it broken*, i.e. no Part of its Walls or Houses shall receive any Damage from the Enemy. Compare *ch. xxxvii. 33. liv. 2.*

Chapter XXXIII.

Ver. 21. *But there the Glorious LORD will be to us a Place of broad Rivers and Streams, &c.* Verse 21. God will be as great a Security to this City as any broad River or deep Stream, which is both an Ornament and a Defence. Compare *Psalms xli. 4, 5.* and none of our Enemy's taller or lesser Ships shall be able to annoy us: See the following Note.

Ver. 23. *Thy Tacklings are loosed, they could not well strengthen their Mast, &c.* Verse 23. Having compared the Assyrian Army to a Naval Force, ver. 21. he persists in that Metaphor, and describes them as in a shipwreck'd Condition, the Spoil of which Wreck should be divided among the Citizens of Jerusalem, and the weakest of them should have some Share in it.

Ver. 24. *And the Inhabitants shall not say, I am sick: The People that dwell therein shall be forgiven their Iniquity.* Verse 24. The Inhabitants of Jerusalem shall not be sensible of those Maladies under which they lately languished: But the Removal of those Evils shall give them comfortable Assurance that God hath forgiven their former Iniquities.



Chapter  
XXXIV.

## CHAP. XXXIV.

## The ARGUMENT.

We may distinguish this Prophecy into several Parts or Sections, as hath been observed at the Beginning of this Work. The foregoing Section ended with a Description of the General Judgment, and some of the remarkable Circumstances that attend it, ch. xxiv. and then follow the Songs and grateful Acknowledgments of the Church, ch. xxv, xxvi, and xxvii. This Chapter seems to treat much of the same Subject with the xxviii. and the following Chapter entertains us with a new Scene of the Churches Glories which should succeed.

Verfe 1. Ver. 1.



**C**OME near ye Nations to hear, &c.] A Summons to all the World to hearken to this Description of the General Judgment which concerns them

all. Compare Psal. l. 1.

Verses 2, 3.

Ver. 2, 3. For the Indignation of the LORD is upon all Nations, and his Fury upon all their Armies,



miſt, &c.] Theſe two Verſes may very fitly be applied to the Battle of the Great Day of the Almighty, mentioned Revel. xvi. 14, 16. compared with ch. xvii. 14. xix. 19. Chapter XXXIV.

Ver. 3. And the Mountains ſhall be melted with their Blood.] The Effuſion of Blood ſhall be ſo great, that it ſhall run down in Streams from the Sides of the Mountains, as if the Hills themſelves were melted into Blood. Verſe 3.

Ver. 4. And all the Hoſt of Heaven ſhall be diſſolved, &c.] See Note on ch. xiii. 10. Verſe 4.

Ver. 5. For my Sword ſhall be baſhed in Heaven.] Verſe 5. Princes and Magiſtrates are denoted by the Hoſt of Heaven: See the forementioned Place, and ch. xxiv. 21. and the Words here import, That God's Sword ſhould not ſpare the mightieſt any more than the meaneſt.

Ibid. It ſhall come down upon Idumæa.] The Enemies of God's Church are often repreſented by the Name of ſome Countrey which was remarkable for its Hatred and ill Uſage of the Jews: Such as Egypt, Babylon, Edom and Moab; See Note on ch. xli. 14. and thus Edom or Idumæa may be taken here, that People always bearing a particular Spight and Hatred to the Jews, though they were nearly related to them: See Pſalm cxxxvii. 7. Obad. ver. 10. &c. where they are likewiſe threatened with utter Exciſion, which certainly came to paſs. See Malach. i. 3. But the Words here ſeem to deſcribe a more General Judgment, of which the Deſtruction of Edom was an imperfect Representation. To confirm which Interpretation, it may be further obſerved, That the Words Edom and Bozrah may be taken Figuratively, becauſe in their Original ſenſe they may

Chapter may fitly be applied to any Place of Slaughter.

**XXXIV.** *Edom* signifies *Red*, as *Blood* is; and *Bozrah*, a *Vine-  
rage*, which in the Prophetical Idiom denotes God's  
Vengeance upon the Wicked; See *Joel* iii. 13.

*Revel.* xiv. 19. and is otherwise expressed by the  
*Wine-press of God's Wrath*, *Isa.* lxiii. 3. *Revel.*

xix. 14. To confirm this Exposition, we may ob-  
serve, that *Edom* and *Bozrah* are joined together  
again, *cb.* lxiii. 1. a Place parallel to this, where  
another Scene of God's Vengeance is represented.

The Prophets in their Denunciations of God's  
Judgments sometimes allude to the *Etymology* of the  
Names by which Places are called; See *Micah* i. 10,

14. And several Parts of *Jacob's* Prophecy allude  
to the Names of each Tribe; See *Genes.* xlix. 8,

13, 15, 16. The Jewish Writers do generally sup-  
pose, that *Edom* in the Writings of the Prophets  
stands for *Rome*. And if we compare this Chapter  
with *Revel.* xviii. and the Context before and after  
(which place several *Popish* Commentators, as well  
as the *Protestants*, explain of *modern Rome*) we

shall find a great Agreement and Correspondence  
between several Verses in each Chapter, particularly  
between *ver.* 2, 6, and 7. of this Chapter, and

*Revel.* xvii. 14. between *ver.* 8. and *Revel.* xviii.  
5, 8, 20. between *ver.* 9, and 10. and *Revel.*

xviii. 9, 10. and xix. 3. between *ver.* 11, 13, 14,

15. and *Revel.* xviii. 2, 22, 23.

Verse 6.

*Ver. 6.* The Sword of the Lord is filled with  
the Blood of Lambs and Goats, &c.] *Lambs*, *Goats*,  
and *Rams* in this Verse, and *Unicorns*, *Bullocks*, and  
*Bulls* in the next, mean all Ranks and Sorts of Peo-  
ple, the strongest as well as the weakest, who shall  
all be brought down like Beasts to the Slaughter.

Com-

Compare *Psalms* lxxviii. 31. *Jerem.* l. 27. li. 40. *Ezek.* xxxix. 18. Chapter XXXIV.

*Ibid.* For the LORD hath a Sacrifice in Bozrah, and a great Slaughter in the Land of Idumaea] A great Slaughter is called a Sacrifice, because it is offered up for the Atonement of God's Justice: See Note on *ch.* xxix. 2.

Ver. 8. For it is the Day of the LORD's Vengeance, and the Year of Recompences for the Controversy of Zion] A Time which shall be remarkable for God's vindicating the Cause of his oppressed Truth and People. Compare *ch.* lxiii. 4. *Jerem.* l. 28. li. 36. A Day and a Year are equivalent here; and as the Word Day is often taken for some remarkable Time, so a Year is here used in that large and unlimited Sense. In the like Sense we read of the Acceptable Year of the LORD, *ch.* lxi. 2. Verse 8.

Ver. 9. And the Streams thereof shall be turned into Pitch, &c.] An Allusion to the Destruction of Sodom and Gomorrah, which was an Emblem of the everlasting Destruction of the Wicked at the last Day: See *St. Jude*, ver. 7. Verse 9.

Ver. 10. It shall not be quenched Night nor Day, the Smoke thereof shall go up for ever] The same Expressions are used to denote the final Destruction of the Wicked, *Revel.* xiv. 11. xix. 3. and import that the Wicked shall feel the Effects of God's Wrath for ever. Verse 10.

Ver. 11. But the Cormorant and the Bittern shall possess it, &c.] It is a great Degree of Desolation, when a Place that was the Resort for Multitudes of Men, becomes an Habitation of wild and savage Creatures. Compare *ch.* xiii. 21. xiv. 23. *Revel.* xviii. 2. Verse 11.



Chapter where these Expressions signify utter Desolation.  
 XXXIV.

*Ibid.* And he shall stretch out upon it the Line of Confusion, and the Stones of Emptiness. The Word Eben, which signifies a Stone, is sometimes taken for a Plummets: See Zech. iv. 10. and that Sense agrees best with this Place, and makes it exactly parallel with 2 Kings xxi. 13. I will stretch over Jerusalem the Line of Samaria, and the Plummets of the House of Abab: In both which Texts the Instruments of Building are applied to Destroying.

Verse 12. Ver. 12. They shall call the Nobles thereof to the Kingdom, but none shall be there. The Words might more clearly be translated thus, They shall call (or summon) their Nobles, but there shall be no Kingdom there: There shall be no Sign of any Government. This may relate to the final Destruction of Anti-christian States and Governments. Compare the 4th and 5th Verses of this Chapter.

Verse 13. Ver. 13. And Thorns shall come up in her Palaces. Compare ch. xxxii. 13.

*Ibid.* It shall be an Habitation for Dragons and a Court for Owls. Ver. 14. The wild Beasts of the Desert shall also meet with the wild Beasts of the Island, &c. See the Notes on ch. xiii. 21, 22.

Verse 16. Ver. 16. Seek ye out of the Book of the LORD, and read. God's Omniscience, whereby all Events past, present, and to come, are represented to him under one single View, is often described in Scripture, as if it were in the Nature of a Register-Book, wherein every Occurrence is exactly set down: See ch. xxx. 8. lxxv. 6. Deut. xxxii. 34. Psalm lvi. 8. Dan. vii. 10. Malach. iii. 16. In like manner, faith

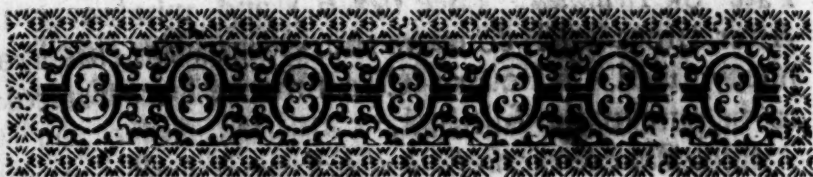
saith the Text, this Prophecy is a Register of the Fate of *Idumaea*, (See *ver. 6.*) and whosoever in After-times will compare the Event with this Prophecy, will find every Circumstance here foretold to be punctually fulfilled.

Chapter  
XXXIV.

*Ibid.* No one of these shall fail, none shall want her Mate] No one of the Creatures mentioned in the 13th, 14th, and 15th Verses.

Ver. 17. And he hath cast the Lot for them, his Hand hath divided it unto them by Line] God hath appointed to each of these Animals its particular Share of the Land, with the same Exactness as he divided *Judaea* by Lot among the Children of *Israel*: Compare *Psal. lxxviii. 55.* *Josb. xviii. 8.*





Chapter  
XXXV.


CHAP. XXXV.

The ARGUMENT.

*That there is no Necessity of confining the Judgments denounced in the last Chapter to the single Countrey of Idumæa, but they may belong to later Times and Occurrences, hath been shewed in the Argument and Notes upon that Chapter. And by the same Reason the new Face of Things here described, may be applied to the flourishing State of the Church, or the Golden Age of the Gospel, to commence from our Saviour's Appearing, and to be more fully compleated, when all his Enemies shall be destroyed. Indeed Mr. White tells us, That Interpreters would never have dreamed of this Sense, had they consulted the Prophet's Words: But I must put him in Mind, that both Christ and the Apostles have applied several Passages in this Chapter to the Gospel-times, as will appear in the following Notes: Nay, our Saviour appeals to this very Prophecy to prove himself the Messias described by the Prophets: See Matth. xi. 3, 4, 5. And if Mr. White does not think Christ's Argument to be good, he himself ought to be reckoned among the Dreamers of the Circumcision, whom he so much despiseth.*

Ver.



Ver. 1.  **HE Wilderness and the soli- Chapter**  
**tary Place shall be glad for XXXV.**  
**them.]** That is, For the Judg- Verse 1.  
**ments inflicted upon God's**  
**Enemies. By the Wilderness**

is meant the Church which before was in a desolate and forlorn Condition, but now shall spread and flourish. So the Church is described as dwelling in the Wilderness, *Revel. xii. 14.* thereby to denote its obscure and afflicted State. Both Places perhaps allude to the *Israelites* sojourning in the Wilderness, who are called the *Church in the Wilderness*, *Acts vii. 37.*

Ver. 2. *It shall blossom abundantly]* Spiritual Verse 2.  
 Blessings are often set forth under the Emblems of Fruitfulness and Plenty: See Note on *cb. iv. 2.* and compare *cb. xxx. 23. xxxii. 15. xli. 19. lv. 13. lxxv. 10.*

*Ibid. The Glory of Lebanon, the Excellency of Carmel and Sharon.]* See *cb. xxxiii. 9.*

Ver. 3. *Strengthen ye the weak hands, and con- Verse 3.*  
*firm the feeble knees.]* The Prophet exhorts those that are strong to comfort the feeble-minded, such as by reason of the Continuance of their Afflictions began to despair of God's Mercy.

Ver. 4. *Behold your God will come with Venge- Verse 4.*  
*ance — he will come and save you.]* The Destruction he brings upon your Enemies, will be the Means of your Deliverance. Compare *2 Thess. i. 6, 7.* This may be applied to *Christ*, who is God as well as Man: See the Note on *cb. vii. 14.* and compare *cb. lxi. 2.*

Ver.

Chapter

XXXV.

Verse 5.

Ver. 5. *Then the Eyes of the blind shall be opened, &c.*] Our Saviour proved himself to be the *Messias* to *John's* Disciples, by appealing to this Prophecy, as literally fulfilled in the Miracles which he wrought, *Matth. xi. 2.—5.* So that they certainly relate to the Times of the Gospel. And yet this doth not hinder, but that the Words may be capable of a further Accomplishment: *viz.* That God will remove all that Blindness and Prejudice which hindered Men from coming to the Acknowledgement of the Truth: Compare *ch. xxix. 18. xxxii. 3. xlii. 7. Acts xxvii. 18.* The Gospel Promises have different Degrees and Seasons of Completion, as hath been observed upon *ch. ii. 2.* and shall be further observed in the *Preface.*

Verse 6.

Ver. 6. *Then shall the lame man leap as an Hart*] If we understand this Expression figuratively, it denotes, that the Church and its Members shall renew their Strength, as if a Man should return to his youthful Vigour after a decrepit old Age. Compare *ch. xl. 31.*

*Ibid.* *And the Tongue of the dumb shall sing*] See the Note on *ch. xxxii. 4.*

*Ibid.* *For in the Wilderness shall waters break out.*] This signifies the plentiful Effusion of God's Grace: See Note on *ch. xxx. 24.*

Verse 7.

Ver. 7. *In the Habitation of Dragons, where each lay, shall be grass with reeds and rushes.*] By *Dragons*, are meant a kind of Serpent, that chooseth to live in dry and barren Places. See Note on *ch. xiii. 22.* and compare *Psal. xlv. 19.*

Verse 8.

Ver. 8. *And an High-way shall be there*] The removing all Obstacles to the Restoration of God's People, is elsewhere expressed by *preparing the way*

of the LORD, and making strait an high-way for our God, ch. xl. 3. See likewise ch. xlii. 16. This and the foregoing Verse, *the parched ground shall become a Pool, &c.* seem to be exactly parallel with the 10th and 11th Verses of the xlix. ch. By the Springs of Water shall be guide them, And I will make all my Mountains a way, and my high-ways shall be exalted: The Prophet in both Places alluding to the two great Conveniences of Travellers, which are good Roads and Plenty of Waters. This Place probably relates to the Restoration of the Jews in the latter Ages, as many Parts of the succeeding Prophecies do, though they may have an immediate Aspect upon their Return from Babylon.

Ibid. *And it shall be called the way of Holiness, the unclean shall not pass over it.*] This way shall be appropriated to the Use of God's People; for Holiness signifies an entire Separation, or setting a Thing apart for some particular Use. So Jerusalem is called Holy, because no more Strangers shall pass through it, Joel iii. 17. i. e. No Army of Enemies shall subdue it. Compare Obadiab, ver. 17. and Jerem. xxxi. 40. and ch. lli. of this Prophecy.

Ibid. *But it shall be for those, the way-faring men though Fools, shall not err therein.*] If we follow this Translation, the Word *those* must relate to the ransomed of the LORD in the next Verse. But I think the Words may be better translated thus, *But he (i. e. God) shall go along with them in the way, and the Simple shall not err therein.*

Ver. 9. *No Lion shall be there, nor any ravenous Beast shall go up thereon*] God hath promised to make a Covenant with the Beasts of the Field, that they



Chapter they shall not annoy or hurt his People, when they  
 XXXV. return to their Obedience. See *ch. xi. 8. Hof. ii.*

18. *Ezek. xxxiv. 25.* This denotes in general the protecting them against Persecution, and all outward Violence: The Cruelty of Men is sometimes compared to the Rage of wild Beasts: See *Psal. xxii. 12, 21. 2 Tim. iv. 17.*

Verse 10. Ver. 10. *And the ransomed of the LORD shall return and come to Zion with Songs]* An Allusion to the Expressions of Joy which were used by the Jews, when they went up to Jerusalem at their solemn Festivals: See *ch. xxx. 29.*

*Ibid. And everlasting Joy upon their Heads]* The Phrase alludes to the Crowns, or Garlands which were put upon the Heads of Persons newly married: See *Cantic. iii. 11.* and were used at other Times of publick Rejoicing. Compare *1 Thess. ii. 19.* The Place may fitly be applied to the Time of Christ's Marriage with the Church: See *Revel. xix. 7. xxi. 2.* and the Notes upon *ch. lxi. 10.*

*Ibid. Sorrow and sighing shall flee away]* Compare *ch. xxv. 8. lxxv. 19. Revel. xxi. 4.*





## C H A P. XXXVI.

Chapter  
XXXVI.

## The ARGUMENT.

*This and the three following Chapters, excepting Part of the xxxviii<sup>th</sup>, are almost Word for Word the same with the 2<sup>d</sup> Book of Kings, from the 13<sup>th</sup> Verse of the xviii<sup>th</sup> Chapter to the 20<sup>th</sup> Verse of the xx<sup>th</sup> Chapter. From whence we may probably conjecture that this was Part of that History of Hezekiah's Reign which Isaiah wrote, as we read 2 Chron. xxxii. 32. It is inserted here because it gives great Light to several Particulars of the foregoing Prophecies, especially those Passages which speak of Sennacherib's Invasion, and the xxxix<sup>th</sup> Chapter contains a Prophecy of the Captivity, and is an Introduction to the Remainder of Isaiah's Prophecies, a great Part of which relate to the Restoration of the Jews, and their Return into their own Land. For the same Reason the History of the taking Jerusalem by the Babylonians is annexed to Jeremiah's Prophecies, because it helps to explain and confirm several Passages in them: See Jerem. lii.*

Chapter XXXVI. I shall be the shorter upon these Chapters, because the greatest Part of them is fully explain'd by Bishop Patrick in his *Commentary* upon the 2d Book of Kings.

Verse 2.

Ver. 2.



AND the King of Assyria sent Rabshakeh from Lachish to Jerusalem with a great Army] Arch-bishop Usher supposes this Attempt upon Jerusalem to have been three Years after the former Expedition mentioned at the first Verse: See his *Annales Vet. Test. ad A. M. 2191, and 2194.*

Ibid. By the Conduit of the Upper Pool] See Note on ch. vii. 3.

Verse 6.

Ver. 6. Thou trustest in the Staff of this broken Reed on Egypt] See ch. xx. 5, 6. xxx. 2, &c. xxxi. 1. Ezek. xxix. 6, 7.

Verse 8.

Ver. 8. Now therefore give Pledges, I pray thee, to my Master the King of Assyria] Or, give Hostages, so a Word from the same Original signifies 2 Kings xiv. 14. Rabshakeh directs his Discourse to King Hezekiah as if he were present, and bids him offer any Pledge, Pawn, or Wager, which he would be willing to forfeit, if he could not provide Riders for two thousand Horses, which the King of Assyria was to furnish him with. Horses were scarce in Judaea, which was the Cause that few of the Natives were trained up to that Sort of Military Discipline: But they relied upon Egypt for Horsemen, as it follows. See the Note on ch. ii. 7.

Verse 10.

Ver. 10. The LORD said unto me, Go up against this Land and destroy it] He interprets his former Successes, as if they were an Argument that Heaven



Heaven was on his Side : See *ver.* 19, 20. and *ch.* x. Chapter 9, 10. or he may mean that some Oracle or Idol, in XXXVI. request among the *Affyrians*, had promised him Success : And this pretended Deity he impiously calls by the Name of the true God.

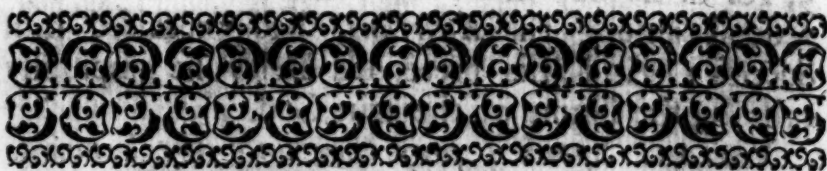
*Ver. 11. Speak I pray thee unto thy Servants* Verse 11. *in the Syrian Language*] The Syrian Tongue is what we now call *Chaldee* : See *Dan.* ii. 4. *Ezra* iv. 7.

*Ibid. That they may eat their own Dung, &c.*] He threatens them with the utmost Extremity of Famine which a strait Siege would produce, in case they refuse to comply with his Master's Proposals.

*Ver. 16. Make an Agreement with me by a Pre-* Verse 16. *sent*] This was a Token of Homage which conquered Nations paid to their Conquerors : See *2 Sam.* viii. 3, 6.

*Ver. 22. With their Clothes rent*] It was the Verse 22. Custom of the *Jews*, when they heard the Name of God blasphemed, to rent their Clothes : See *2 Kings* v. 7. *Matth.* xxvii. 65. This Crime *Rabshakeb* had been guilty of, in speaking of the True God in as contemptible a manner as he did of Idols, *Verses* 7, 19, 20.





Chapter  
XXXVII.

C · H A P. XXXVII.

*See the ARGUMENT of the former Chapter.*

Verse 13. Ver. 3.



*THE Children are come to the Birth, and there is not Strength to bring forth.] A proverbial Expression denoting present Death, or the Extremity of*

*Danger : See Hof. xiii. 13.*

Verse 7.

Ver. 7. *I will send a Blast upon him] The Blasting of God's Displeasure : See ver. 35.*

*Ibid. And he shall bear a Rumour.] A Pannick Fear shall fall upon him, and he shall be alarmed with an uncertain Report, that some Enemy designs to fall upon him, having heard that his Army is weakened with so great a Loss, as that of 185000 Men.*

Verse 9.

Ver. 9. *And he heard say of Tirbaka King of Ethiopia.] The Word is Cusb in the Hebrew, which very often signifies Arabia, in which Sense most Commentators understand it here, though our Translators always render it Ethiopia ; and it may here be probably understood of Ethiopia properly so called : See the Note on ch. xviii. 1.*

Ver.

Ver. 12. *The Children of Eden.*] The Countrey of Eden where Paradise was situate, was in *Mesopotamia*, as learned Men are generally agreed; and one good Proof of that Opinion is taken from this Text, and from *Ezek. xxvii. 23.* in both which places it is joyned with *Haran*, a noted City in *Mesopotamia*, called *Charran* by the *Septuagint*, and *Charræ* in *Latin*; a Place famous in *Roman* Authors for the Defeat of *Craſſus* and his Army. Chapter XXXVII. Verse 12.

Ver. 13. *Where is the King of Hamath, and the King of Arpad, and the King of the City of Sepharvaim?*] We find this expreſſed with ſome little Variation, *ch. xxxvi. 19. Where are the Gods of Hamath and Arpad, where are the Gods of Sepharvaim?* From whence *Dr. Spencer* ingeniouſly conjectures, that the Word *Melech*, King, was the Name of an Idol, called elſewhere *Moloch*, and worſhipped by theſe People. Verse 13. *Lib. 2. de Legib. Hebraeor. C. X. Sect. 1.*

Ver. 16. O LORD of Hoſts, God of *Israel*, that dwelleſt between the *Cherubims*.] Who haſt declared thy ſelf in a peculiar Manner the God of *Israel*, by chooſing this Temple for the Place of thy Reſidence, where thou vouchſafeſt thy Appearance from between the *Cherubims*, and giv'eſt favourable Answers to us, when we humbly beg thy Aſſiſtance: See *Numb. vii. 89.* The two Titles, the LORD of Hoſts, and he that dwells upon, or inhabits the *Cherubims*, as ſome render the Phraſe, are uſually joined together; See *1 Sam. iv. 2. 2 Sam. vi. 2.* becauſe God's ſitting upon the *Cherubims* in the Temple, did ſignify his being attended with the Hoſt of Heaven, as always in a Readineſs to obey his Commands: See *1 Kings xxii. 9.* Verse 16.

*Ibid.*



Chapter Ibid. *Thou art the God, even thou alone, of all the Kingdoms of the Earth.*] *Hexekiah* here asserts God's Sovereignty, in Opposition to the Blasphemies of *Rabshakeh* and his Master, who esteemed the God of *Israel* but as Lord, or tutelary Genius of the particular Countrey of *Judea*, and thereby levelled him with the pretended Gods of other Nations: See *ver.* 10, 11, 12. of this Chapter, and *ch.* xxxvi. 19, 20. Compare likewise *1 Kings* xx. 28.

Verse 22. *Ver. 22. The Virgin the daughter of Zion.*] See Note on *ch.* xxiii. 12.

Verse 24. *Ver. 24. By the multitude of my Chariots am I come up to the height of the Mountains, to the Sides of Lebanon, and I will cut down the tall Cedars thereof.*] Cities in the prophetical Writings are sometimes Metaphorically represented by Woods or Forests, and the several Ranks of Inhabitants by the taller and lesser Trees which grow there: See *ch.* xxxii. 19. x. 34. And this Sense agrees best with the Scope of this Place; which is to set forth the proud Brags of the *Assyrian*, in the Figures of a pompous Rhetorick, and to represent him as threatening to take Mount *Sion*, and the Capital City of *Jerusalem*, and destroy their principal Inhabitants.

Ibid. *And I will enter into the height of his Border*] I will take possession of the principal Parts of his Dominions; such were *Lebanon* and *Carmel* esteemed: See *ch.* xxxiii. 9. xxxv. 2. *Jerem.* xxii. 6.

Ibid. *And the Forest of his Carmel*] i. e. *The Wood*, or *Forest*, (for the Word is the same in both Texts) which is *in the midst of Carmel*, *Micah* vii. 14. and is spoken of there as the choicest Pastures of *Carmel*,

*Carmel*, and is probably the same Place which is called the *Forest of the Vintage*, Zech. xi. 2. for some Part of *Carmel* was planted with Vineyards : See *Isa.* xxxiii. 9. The Margin reads, *The Forest and his fruitful Field* : For the *Forest* and *Carmel* are spoken of as two distinct Sorts of Ground : See *ch.* x. 18. xxix. 17. *Carmel* being a Place noted for great Fertility : (See the last Note) the Word is sometimes taken *appellatively* for a fruitful Field : And is so translated in those Texts.

Ver. 25. *I have digged and drunk Water*] Or, Verse 25; as the Text in 2 *Kings* xix. 24. reads, *I have digged and drunk strange Waters*, i. e. I have marched through Deserts where it was expected my Army should perish for Thirst, and yet even there have I digged and found Water. He brags that he had overcome Difficulties seemingly insuperable, and never failed in executing any Design he had undertaken.

*Ibid.* *With the sole of my Feet have I dried up all the Rivers of besieged Places*] I have made Rivers fordable by turning their Streams another way. Bockart thinks that by the *Hebrew Mauser*, *besieged Places*, is to be understood *Egypt* : See the Note on *ch.* xix. 5. *Sennacherib* conquered *Egypt* before he besieged *Jerusalem* : See *ch.* xx. 5, 6. and the Note on *ch.* xix. 17.

Ver. 26. *Hast thou not heard long ago how that I have done it ? &c.*] These are the Words of God in Answer to the Boasts of the proud *Assyrian* ; wherein he puts him in Mind, that all his Successes ought to be ascribed to God : That it was his Providence predetermined these Events, and brought them to pass in their appointed Time, and made him,

Chapter  
XXXVII.

him the Instrument of the Divine Vengeance upon such Cities as deserved utter Destruction, and weakened the Hands of their Inhabitants, so that they were not able to defend themselves.

Verse 28. Ver. 28. *But I know thy abode, and thy going out, and coming in, and thy rage against me*] God lets him know, that none of his Designs were hid from his All-seeing Eye, and that he perfectly knew how much Ill-will he bore in Mind against his City and Sanctuary : And as the Successes he had already gained, were owing to him ; so he could put a Stop to them whenever he pleased. The Phrase of *going out* and *coming in* is used for leading out Armies to War, and bringing them home again : See Numb. xxvii. 21. Deut. xxxi. 2. Josh. xiv. 11.

Verse 29. Ver. 29. *Therefore I will put my Hook in thy Nose and my Bridle in thy Lips, and I will turn thee back by the way by which thou camest*] I have thee as much in my Power, as the Fisherman can manage the Fish, when he hath put an Hook into his Jaws : See Job xli. 2. and as the Rider can curb the Horse, and turn him which way he pleases, when the Bit is in his Mouth. And now I will turn thee back unsuccessful, and thou shalt be glad to get home again with all Speed : See ver. 34.

Verse 30. Ver. 30. *And this shall be a Sign unto thee : Ye shall eat this Year such as groweth of it self, &c.*] God directs these Words to King *Hezekiah*, and tells him that this shall be a Sign of God's Favour and Protection to him and his People, that although this Year the Enemy had destroyed all the Crop that was sown ; and the next Year being the *Sabbatical* Year, the Law forbade them either to sow or reap ; yet they should want no Provision for these



two Years : And in the third Year they should sow Chapter  
in Peace and reap the Fruits of their Labour. Con-XXXVII.  
cerning the seventh Year which was the *Sabbatical*  
Year, or Year of Rest, See *Levit. xxv. 4. &c.*

Ver. 31. *And the Remnant that is escaped out of* Verse 31.  
*the House of Judah*] See Note on *ch. x. 22.*

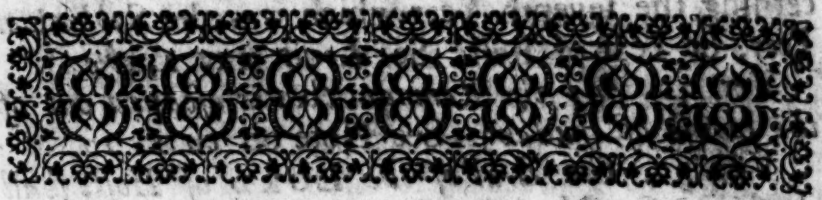
Ver. 32. *The Zeal of the LORD of Hosts shall* Verse 32.  
*do this*] See Note on *ch. ix. 7.*

Ver. 33. *He shall not come into this City, nor shoot* Verse 33.  
*an Arrow there, &c.*] See Note on *ch. xxix. 3.*

Ver. 35. *Then the Angel of the LORD went* Verse 35.  
*forth, and smote in the Camp of the Assyrians an hun-*  
*dred and fourscore and five thousand*] Smote them  
with a pestilential Disease, as *Josephus* and most  
Expositors understand the Words : See Note on *ch.*  
*xxx. 8.*

Ver. 38. *And Esar-haddon his Son reigned in his* Verse 38.  
*stead*] Called *Sarchedon* in *Tobit. ch. i. 21.* and  
*Afordan* in the *Septuagint*, a Word near a Kin  
to *Affaradinus*, by which Name he is called in *Pto-*  
*lemy's Canon*. Under his Government the *Assyrian*  
and *Babylonian* Kingdoms were joined into one Mo-  
narchy : He reigned thirteen Years over the latter,  
as appears by the *mentioned Canon* : though he  
reigned in all above forty Years from his Father's  
Death.

two Years: And in the third Year they should have  
in Peace and rest the third Year of their Exile.



Chapter  
XXXVIII

CHAP. XXXVIII.

The ARGUMENT.

*This Chapter contains an Account of Hezekiah's Sickness, which happened at the Time of Sennacherib's Invasion, of his Miraculous Recovery, and the Song of Thanksgiving which he wrote upon that Occasion.*

Verse 1.

Ver. 1.



*In those Days was Hezekiah sick unto Death] See the Note on the 6th Verse.*

*Ibid. Set thine House in order, for thou shalt die] Settle thy worldly Con-*

*cerns, for this Disease by the Course of Nature will prove mortal.*

Verse 3.

*Ver. 3. And Hezekiah wept sore] One Reason of his great Concern is supposed to be, because he should leave his Kingdom in great Distraction under the Terrors of a foreign Invasion, and without any Heir to take the Government upon him, for Manasseh was not born till three Years after this: Compare 2 Kings xx. 6. and xxi. 1.*

Ver.

Ver. 6. *And I will deliver thee and this City out of the Hand of the King of Assyria*] From hence it appears that *Hezekiah's* Sicknefs was before the Destruction of *Sennacherib's* Army, though it be not mentioned till afterward, because the sacred Writer would not interrupt the Thread of that Story. See the Note on *ch. xxxii. 10.* Chapter XXXVIII Verse 6.

Ver. 8. *So the Sun returned ten Degrees*] It is the common Opinion, that the Sun its self went back, but the heavenly Bodies were restored again to their regular Position, as much being deducted from the next Night, as was added to this Day. But some think this a particular Miracle wrought by the Shadows going back upon the Sun-dial of *Abaz*, and not taken notice of in other Countries, which occasioned an Embassage from *Babylon* to enquire about the Truth of it, *2 Chron. xxxii. 31.* Verse 8.

*Ibid. By which Degrees it was gon down*] These ten Degrees are supposed to be Marks of so many Hours by which the Shadow went down, as the Text expresses it both here and *2 Kings xx. 11.* But there is no need we should understand it of the declining Part of the Day or the Afternoon, for the Word may be understood in general of a progressive Motion, and *Bishop Patrick* tells us from *Dr. Allix*, this Miracle was wrought about ten a Clock in the Morning; nor can we be certain what Portion of Time is meant by these Degrees, for the Division of the Day into *Hours* seems not to have been so ancient an Invention: That is commonly ascribed to *Anaximander* or *Anaximenes*, who flourished about two hundred Years after, and probably learned it from the *Chaldeans*. To this Purpose we may observe, that *Daniel* is the only Wri-



Chapter ter of the Old Testament, that mentions an *Hour* XXXVIII as a Division of Time, and there is no *Hebrew* Word that signifies such a Portion of Time.

Verse 11. Ver. 11. *I shall not see the LORD, even the LORD, in the Land of Living*] The good Men under the Law had but imperfect Notions of a future State, and thought it a great Unhappiness to be deprived by Death of the Communion of Saints here upon Earth. *Hezekiah* might also be concerned to think, that the publick Worship of God might be less frequented, after it had lost so zealous a Patron as himself.

Verse 12. Ver. 12. *Mine Age [or Life] is removed from me, like a Shepherd's Tent*] Shepherds do not pitch their Tents long in one Place, but remove for the Convenience of Pasture: See the Note on *ch. xiii. 20*.

*Ibid. I have cut off like a Weaver my Life*] My Sins are the Cause that the Thread of my Life is cut off, like that of a Weaver.

*Ibid. From Day even to Night wilt thou make an End of me*] I concluded I should die before Night: Compare *Job iv. 20*.

Verse 13. Ver. 13. *I reckoned till Morning, that as a Lion so would he break all my Bones*] When Night came, I reckoned I should die before the next Morning, my Pains were so great, as if the whole Frame of my Body were just ready to be dissolved.

*Ibid. From Day even to Night wilt thou make an End of me*] The second Day of my Illness I had the same Expectations of Death, which I had the Day before: Upon the third Day he recovered: See *2 Kings xx. 8*.

Verse 14. Ver. 14. *Like a Crane or a Swallow so did I chatter, I did mourn as a Dove*] My Pains sometimes made

made me cry out aloud : At other times my Strength was so low, I could only inwardly groan, and bemoan my self. Chapter XXXVIII

Ibid. *Mine Eyes fail with looking upward : O LORD I am oppressed, undertake for me*] I had scarce Strength to lift up mine Eyes to Heaven, I even despaired of any Help from thence, but yet I could not forbear crying out, O LORD, thou seest that Death is come like a cruel Executioner to seize me, and it is Thou only canst relieve me and deliver me out of his Hands.

Ver. 15. *What shall I say ? He hath both spoken unto me, and himself hath done it*] The Suddenness of my Deliverance surprizes me so that I want Words to express my Thankfulness : All I can say is, That no sooner did God promise to restore my Health, but I immediately found the Effects of his Goodness. Verse 15.

Ibid. *I shall go softly all my Tears in the Bitterness of my Soul*] The Sense is more intelligible in our Old Translation, which renders the Words thus, *I will, so long as I live, remember this Bitterness of my Life* : That is, the Remembrance of the Misery I endured shall continually excite me to renew my Thankfulness for this thy Mercy.

Ver. 16. *O Lord, by these things Men live, and in all these things is the Life of my Spirit*] As all Mens Lives are thy Gift ; so I shall always acknowledge the Preservation of mine to be owing to thy Goodness in promising, and thy Faithfulness in making good thy Promise. Verse 16.

Ver. 17. *Behold for Peace I had great Bitterness*] The Words may be translated, *Behold, my grievous Anguish is turned into Ease*. Verse 17.

Ver.

Chapter Ver. 18. *For the Grave cannot praise thee, Death cannot celebrate thee, &c.*] The Dead cannot be Instruments of promoting thy Glory here, or making  
 Verse 18. known thy Goodness to others: Compare *Psalms xxx. 9. cxv. 17.*

Verse 19. Ver. 19. *The Father to the Children shall make known thy Truth*] Thy wonderful Mercy toward me shall be recorded to After-ages, and Fathers shall mention it to their Children, as an Instance of thy Faithfulness.

Verse 20. Ver. 20. *Therefore will we sing my Songs to the stringed Instruments all the Days of our Life, in the House of the LORD*] We will sing this and other Hymns which *Hezekiah* had ordered to be used in the publick Worship: See *2 Chron. xxix. 25, 30.*

Verse 21. Ver. 21. *Let them take a Lump of Figs, and lay it for a Plaister upon the Boil*] There might be some natural Vertue in such a Plaister for ripening the Sore, as Physicians have observed, but the Speediness of the Cure must be ascribed to a supernatural Cause.

Verse 22. Ver. 22. *Hezekiah also had said, what is the Sign that I shall go up to the House of the LORD?*] This relates to *ver. 20.* where *Hezekiah* promises to make his grateful Returns for God's Mercies in the most publick and solemn Manner, and thereby make good that Part of the Promise which *Isaiab* gave him, that in *three Days* he should be able to go up to the House of the LORD, *2 Kings xx. 5.* To confirm the Truth of which Promise, *Hezekiah* demanded the Sign mentioned in the following Verses there, and in the *7th* and *8th* Verses of this Chapter.





## C H A P. XXXIX.

Chapter  
XXXIX.

## The ARGUMENT.

*The King of Babylon sending Ambassadors to congratulate Hezekiah's Recovery, the King received them with great Kindness, and with some Degree of Vanity shewed them all his Treasures and Rarities: To reprove this Piece of Pride, Isaiah by God's Direction acquaints him, that the Time will come when all these boasted Riches shall be carried to Babylon, and even the Heirs of the Royal Family should be treated as Slaves and Captives there. This History is inserted here as a proper Introduction to the succeeding Prophecies, many of which relate to the Babylonian Captivity, and the Return of the Jews from thence.*

Ver. 1.



*At that time Merodach Baladan, the Son of Baladan] Merodach was the Name of an Idol worshipped by the Babylonians, and Baal or Bel was another: See Jerem. 1. 2. and these two Idols, with the Addition of Adan, or Adon, which signifies Lord, gave a Name.*

Chapter XXXIX. Name to this King of *Babylon*. It was usual for the *Babylonian* Kings to take their Names from the Idols they worshipped. Thus we find one of their Kings was called *Evilmerodach*, 2 Kings xxv. 27. *Nabo* was another Idol of the *Babylonians*: See *ch. xlv. i.* of this Prophecy, from whence *Nabonassar*, *Nebuchadnezzar*, and several other Kings of *Babylon* took their Names. And *Daniel* had the Name of *Belteshazzar* given him, according to the Name of my God, saith *Nebuchadnezzar*, Dan. iv. 8. This King is here called the Son of *Baladan*; which *Baladan* Arch-Bishop *Usher* supposes to be the same Person who is called in profane Authors *Belesis*, or *Belesus*, and *Nabonassar*, from whence the famous Computation of Time called *Era Nabonassari* took its Name: See *Annales Vet. Test. ad A. M. 3257*.

*Ibid. Sent Letters and a Present to Hezekiah*] As many other Princes did: See 2 Chron. xxxii. 23. One Reason of sending this Embassy, was, to satisfy himself about the Prodigy of the Sun's going backward upon the King's Recovery: *Ibid. ver. 31*. The *Babylonians* were famous for the Study of *Astronomy*, which made their King the more inquisitive about so extraordinary a *Phænomenon*.

Verse 2. Ver. 2. *The precious Ointment*] The Balsam that grew near *Jericho* was reckoned the very best of that Kind: See *Josephus, Antiq. lib. IV. c. 7. and de bello Judaic. lib. V. c. 4.*

Verse 3. Ver. 3. *They are come from a far Country to me, even from Babylon*] See the Note on *ch. v. 26*.

Verse 4. Ver. 4. *There is nothing among my Treasures that I have not shewed them*] This he did in the Pride of his Heart, as we read 2 Chron. xxxii. 26, 31. which occasioned the Prophet to denounce the following Judgment.

Ver.

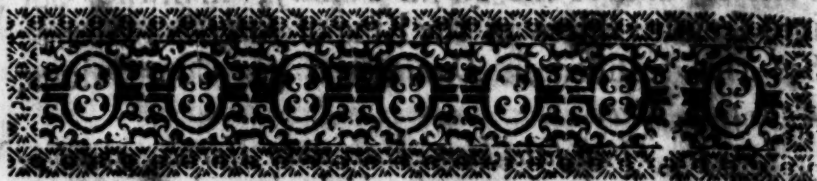
Ver. 7. *And of thy Sons that shall issue from thee, —they shall take away, &c.]* Even some of thy Posterity and of the Royal Family, shall they put into servile Offices in the King of *Babylon's* Court: See this fulfilled in *Daniel* and his Companions, *Dan. i. 3, &c.* Chapter XXXIX. Verse 7.

Ver. 8. *Then said Hezekiah unto Isaiah, good is the Word of the LORD which thou hast spoken]* The Expression denotes the King's submitting to, and acquiescing in, God's Decree: Compare *1 Kings ii. 38.* Verse 8.

*Ibid. For there shall be Peace and Truth in my Days]* The King thought it a great Favour, that God would delay that Punishment which he might have inflicted presently, and prolong the Tranquility of his Kingdom for some Time: See *2 Chron. xxxii. 26.*







Chapter  
XL.

CHAP. XL.

The ARGUMENT.

*Here begins a New Section of this Prophecy, as was observed at the Beginning of the Book: Wherein the Prophet raises his Style, and describes the future Glories of the Church with a Loftiness of Expression suitable to the Dignity of the Subject. He had plainly foretold the Babylonish Captivity in the foregoing Chapter, and in this he revives the Jews with the comfortable Promise of a Return from thence. This is the Ground-work of a great Part of the following Prophecy; but the many Predictions we find in the succeeding Chapters of this Prophecy relating to the Life and Death, the Character and Offices of the Messiah, and the flourishing State of the Church under him, can never be supposed to receive their due Accomplishment, unless we assert that the Prophet was carried on from his first Subject to a further View of the Enlargement of the Church under the Gospel, and the bringing the Fullness of the Gentiles into it. And these Prophecies are so worded in many Places, that the literal*

teral Sense of the Text does better agree with Chapter the Gospel-times, than with those that were neares the Prophet's View: As may be particularly observed in some Passages of this very Chapter. I shall conclude this Argument with that judicious Observation of our Deceased Mr. Thorndike, de Jure finiendi Controversi. cap. IV. p. 60, 61. Equidem quæ Judæis post reditum à Captivitate magna & gloriosa promissa sunt, cepisse quidem impleri fateor sub Maccabæis, liberoque ex postliminio ejus populi statu. Et tamen quæ de Idolis destruendis, & de Profelytis aggregandis ibi prædicuntur, si sub Evangelio implenda non fuissent, non solum nihili facienda, sed ne vera quidem fuissent, cum pro magno id pollicentur, quod præ Idololatriæ aut Mahumedismi fecunditate nullius momenti sit.

Ver. 1.



Comfort ye, comfort ye my People, saith your God.] The Prophet addresses himself to God's Messengers, whose Office it was to publish the glad

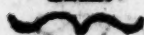
Verse 1.

Tidings of Peace and Salvation. See ch. lii. 7. The Septuagint understand the Words of the Priests, and read the Beginning of the next Verse thus, O ye Priests, speak ye comfortably to Jerusalem.

Ibid. My People.] Mr. White, in his Preface, p. XI. makes it a difficult Question to resolve whom the Prophet here means, if the Words be applied to the Gospel-times. Now I think it is very easie to give an Answer to this Question out of the Gospel, viz. That the Prophet speaks of those who waited for the Consolation of Israel, and looked for

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*Redemption in Jerusalem, Luk. ii. 25, 28.* Of which Kind were all the pious and well-disposed Persons who lived at the Time of our Saviour's Appearing. Mr. *White* indeed affirms, *that the greatest Part of the People thought themselves to stand in no need of Comfort*: But this is so far from being true, that we find by many Passages of the Gospels, that the main Body of the Jewish Nation were in great Expectation of the *Messias* at that Time, and much pleased with the Thoughts of his being near at Hand, though afterward many of them were disappointed at the Meanness of his outward Appearance, and thereupon took up an incurable Prejudice against him.

Verse 2.

Ver. 2. *Cry unto her that her Warfare is accomplished*] Any State of Servitude or Hardship is compared to a Warfare in Scripture: See 2 *Tim. ii. 3, 4.* Thus the Word is applied to the Attendance of the *Levites* in the Service of the Sanctuary, *Numb. iii. 23. viii. 24.* The Phrase here alludes likewise to the Discharge given to Souldiers after so many Years Service: Compare *Job vii. 1.*

*Ibid. For she hath received of the LORD's hand double for all her Sins.*] That is, double in proportion to God's usual Severity in punishing Men's Sins: Compare *Jerem. xvi. 18. xvii. 18. Revel. xviii. 6.* God punishes Men less than their Iniquities deserve, *Ezra ix. 13.* yet he shewed greater Severity against the Sins of the *Jews* than toward those of other Nations: See *Dan. ix. 12. Amos iii. 2.* Some translate the Words thus, *She shall receive from the LORD double for all her Sins*, taking the Word *Sins* for the Punishments due to Sin, as it is often used; and then the Sense will be, *She shall be fully made amends*



amends for her Sufferings, and receive twice as much as she had before, as *Job* did. *Job* xlii. 10. Compare *cb.* lxi. 7.

Ver. 3. *The Voice of him that crieth in the Wilderness*] The Prophet calls the Way, by which the *Jews* were to return from Captivity into their own Countrey, by the Name of the Wilderness, alluding to their passing through the Wilderness, in their Way from *Egypt* to *Canaan*. In other Places, the Prophet compares God's Care in conducting them home from their Dispersions, to his Miraculous leading them through the Wilderness: See *cb.* xli. 18. xlix. 10.

Verse 3.

*Ibid.* Prepare ye the way of the LORD, make straight in the Desert an high-way for our God. Ver. 4. *Every Valley shall be exalted, &c.*] The first Intention of the Prophet in these two Verses is to declare, that God will remove all Impediments which might hinder the Return of his People into their own Countrey: Compare *cb.* lvii. 14. lxii. 10. To the same Purpose are several Expressions we meet with in the following Chapters, of God's opening Rivers in the Wilderness, of conducting his People by the Springs of Waters, making his Mountains a Plain, &c. See *cb.* xli. 18. xlix. 10, 11. which Expressions allude to the Custom of Princes to send Harbingers before them, to make the Roads easie and commodious for their Passage. The same Metaphor is used by *Homer*, *Iliad.* 6, vers. 260. where *Apollo* promising to assist *Hector*, saith,

Verse 4.

Ἀὐτὰρ ἐγὼ προπείροισι κίων, ἱπποισι κέλευθον  
Πᾶσαν λειανέω.

*I will*

*I will go before, and make smooth all the Passages.*

But to this Exposition it must be added, that the very Letter of the Text does more exactly suit to the Office of *John Baptist*, who prepared the way of the Lord by preaching in the Wilderness.

Verse 5. Ver. 5. *And all flesh shall see it together.*] The Manifestation, which God shall make of himself by the Gospel, will be such a Blessing as all Nations shall have a Share in.

Verse 6. Ver. 6. *The Voice said, Cry, and he said, What shall I Cry? All flesh is grass, &c.*] By the Voice is meant, the Voice of God, who is introduced as commanding his Messenger or Prophet, to proclaim this important Truth; That all Men are weak and impotent, and it is God alone and his Promises that can safely be relied on. The Words in their first Intent import, that the Restoration of the Jewish Nation, after a seventy Years Captivity, was not to be brought to pass by any human Force or Wisdom, but merely by the Power and Goodness of God: See *Zeck. iv. 6.* Which Observation is still more remarkably verified in the Revelation of the Gospel, the great Design of which is, to exalt God, and to humble Man; whose Promises are the only Foundation of a lasting Happiness, and these are wholly owing to the Mercy of God, and shall be effected without any human Means or Assistance, *that no Flesh may glory in his Presence:* See *1 Cor. i. 29, 30, 31.* *1 Pet. i. 25.*

Verse 7. Ver. 7. *The grass withereth—because the Spirit of the LORD bloweth upon it*] Or, *because the Wind of the LORD bloweth upon it:* Compare *Psalms*

*Psal. ciii.* 16. As Winds and Storms deface the Beauty of the Grass and Flowers; so the Breath of God's Displeasure blasts the Counsels of Men, and brings them and their Designs to Nought: See *ver.* 24. Chapter XL.

*Ver.* 8. *But the Word of our God shall stand for ever.*] See Note upon *ver.* 6.

*Ver.* 9. *O Zion that bringest good Tidings! — O Jerusalem that bringest good Tidings!*] The marginal Reading gives a much better Sense, *O thou that tellest good Tidings to Zion! — O thou that tellest good Tidings to Jerusalem!* And this Reading agrees better with what follows, *say unto the Cities of Judah, behold your God.* Compare likewise, *ch.* xli. 27. *lii.* 7. The Hebrew *Mebasbêreth*, though of the *Fæminine* Gender, yet is *Masculine* in Sense, and so it is used *Psal.* lxxviii. 11. Just as *Kobêleth*, of the same Gender, is used for Solomon the Preacher, *Eccles.* i. 1.

*Ibid.* *Get thee up into the high Mountain.*] They that were to publish any Proclamation, used to get up to the Top of some high Hill, from whence their Voice might be heard a great Way off. See *ch.* lli. 7. *Judg.* ix. 7. *2 Chron.* xiii. 4. The same Ceremony was used among the *Jews* in giving Notice of their solemn Festivals.

*Ibid.* *Lift it up, be not afraid.*] For God will certainly make his Words good.

*Ibid.* *Say unto the Cities of Judah, Behold your God.*] See the Note on *ch.* xlviii. 16.

*Ver.* 10. *And his Arm shall rule for him.*] He *Verse* 10. will visibly exert his Power, and establish the Kingdom of the *Messias* without calling in any human Assistance.



Chapter Assistance. Compare *ch. lix. 16.* and see the Note upon *ver. 6.*

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*Ibid. Behold his Reward is with him, and his Work before him.]* Or rather, according to the marginal Reading, *His recompence before him:* Compare *ch. xlix. 4. lxii. 11.* The Gospel does in the clearest Manner set forth the different Rewards of the Righteous and the Wicked: See *Matth. xvi. 27. Revel. xxii. 12.*

Verse 11. Ver. 11. *He shall feed his Flock like a Shepherd]* As the Care which God took in providing for and protecting his People, is resembled to the Office of a Shepherd: See *Psalms xxiii. 1. lxxx. 1. xcv. 7. c. 2.* So the Office of the *Messias* is often described by the Prophets under the same Metaphor: See *Ezek. xxxiv. 23. xxxvii. 24.* In Allusion to which Places our Saviour calls himself the *good Shepherd,* *Job. x. 11.* and describes himself as coming into the World to seek and save that which is lost, and bringing home the wandering Sheep upon his Shoulders rejoicing.

*Ibid. He shall gather the Lambs with his Arm, and carry them in his Bosom, &c.]* As a Shepherd gathers his Lambs together, that none of them be lost, carries those in his Bosom that are not able to go, and gently drives the Ewes that can't bear the Fatigue of Travel: Such Gentleness shall Christ use toward the weak ones of his Flock, giving them Instruction according as they were able to bear it, and taking all possible Care to reduce the Stragglers into his Fold: See *Job. x. 16. xxi. 15, 16. Mark iv. 33.* These Expressions may have some Relation to God's Care in conducting his People into their own Country from *Babylon,* (Compare *ch. xlix. 10.*) but do  
more

more eminently belong to Christ, as appears by the many Allusions in the New Testament to this, and such like Passages in the Old. See Heb. xiii. 20.

1 Pet. ii. 25. N. 4. Revel. vii. 17.

Ver. 12. *Who hath measured the Waters in the hollow of his Hand? &c.* Here begins a lofty Description of God's Almighty Power, shewing that he is great above all his Works, and able to do beyond what we can think or conceive; and the Design of it is to persuade the People to place their whole Trust in him, and to rest assured that what he hath promised, he is able to perform; See ver. 27, 28. and withall to arm them against Idolatry: See ver. 18, &c.

Ver. 13, 14. *Who hath directed the Spirit of the LORD, or being his Counsellor hath taught him?*

These two Verses inform us, That God's Wisdom is as great as his Power, That he works all Things after the Counsel of his own Will, without asking Advice of any, or acquainting them with the Measures of his Proceedings.

Ver. 15. *He taketh up the Isles as a very little thing.* The Hebrew Language calls all those Countreys, Islands, which we go to by Sea: See Note on ch. xi. 11. From thence it comes to signify any Place or Countrey: See ch. xx. 6. lix. 18.

Ver. 16. *And Lebanon is not sufficient to burn, nor the Beasts thereof sufficient for a burnt-offering.* If we were to make an Oblation suitable to the Greatness of the Divine Majesty, the Forest of Lebanon would not suffice for Wood, nor the Beasts that live in it, for an Offering. Compare Psalm 1.

10, 11, 12.

T t

Ver.

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XL.

Verse 18.

Ver. 18. *To whom then will ye liken God ?* ] The Jews being to live among the idolatrous *Babylonians* during their Captivity, were by all means to be cautioned against practising their Idolatries. This makes the Prophet so frequently enlarge upon the Vanity and Folly of Idol-Worship in this latter Part of his Prophecy. *Jeremy* gives the Jews the same Caution, *ch. x. 2, 3.* and especially in those remarkable Words, *ver. 11.* of that Chapter, *The Gods that have not made the Heavens and the Earth, even they shall perish from the Earth, and from under these Heavens.* Which are written in *Chaldee*, that the Jews might be able to answer the Idolaters in their own Language.

*Ibid.* *And what Likeness will ye compare to him ?* ] See Note on *ch. xliv. 13.*

Verse 19.

Ver. 19. *And casteth silver Chains* ] By which the Idols are fastened to Walls or Pillars.

Verse 20.

Ver. 20. *He that is so impoverished that he hath no Oblation, chooseth him a Tree that will not rot, &c.* ] He that cannot be at the Charge of a costly Image overlaid with Gold or Silver, provides himself with a wooden one, and gets an Artificer to make it for him, and fasten it with Nails that it should not fall down : See *ch. xli. 7.* *Jerem. x. 4.*

Verse 21.

Ver. 21. *Have ye not known ? Have ye not heard ? Hath it not been told you from the beginning ?* ] There was a general Tradition of the Creation of the World, still conveyed from one Age to another, even among the Heathens, which, together with the Arguments which natural Reason suggested to them, that all Things must derive their Original from one Principle, was sufficient to instruct them in the Knowledge of the one true God, to preserve them



them from Idolatry, and convince them that God could not be like the Work of Men's Hands: See Rom. i. 19, 20, &c. Chapter XL.

Ibid. *Have ye not understood from the Foundations of the Earth?* The Words run thus in the Original, *Have ye not understood, or considered, the Foundations of the Earth?* i. e. by whom they were laid, even by Him that sitteth upon the Circle of the Earth, &c. as it follows. The Verb *Bun* signifies to consider: See Note on ch. xxviii. 19.

Ver. 22. *It is he that sitteth upon the Circle of the Earth* Verse 22. As supreme Lord and Governor of the World.

Ibid. *That stretcheth out the Heavens as a Curtain* Like the Curtain of a Tent. Compare Habak. iii. 7. The Heavens are described in Scripture as God's Tabernacle, or the Seat of his glorious Presence. See Psal. civ. 2. and ch. lxxvi. 1. of this Prophecy.

Ver. 23. *That bringeth the Princes to nothing* Verse 23. He removeth one Prince or Monarchy, and setteth up another: See Psal. lxxv. 7. Dan. ii. 21. and will put an end to the Babylonish Monarchy, and set up the Persian, in order to return the Captivity of his People.

Ver. 24. *Yea they shall not be planted, yea they shall not be sown—and he shall also blow upon them, and they shall wither, &c.* Either he never suffers them to thrive, or if they make a Figure for some Time, a sudden Blast of his Displeasure (See ver. 7.) makes them wither, and puts an End to their flourishing Condition.

Ver. 26. *Lift up your Eyes on high, and behold* Verse 26. who hath created these Things, that bringeth out their

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XL.

*Host by number*] A Man cannot lift up his Eyes to Heaven, and view the exact Order and regular Motions of the heavenly Bodies, but he must be convinced that there is a wise Author of Nature, who at first created, and still preserves this System of Things. Thus Tully expresses the natural Sense Mankind hath of this Matter, *Tuscul. Quæst. l. l. Cum videmus speciem primum candoremq; cæli, deinde conversionis celeritatem, tum vicissitudines dierum atq; noctium, commutationesq; temporum quadripartitas, eorumq; omnium moderatorem solem, lunamq; — & stellas eosdem cursus constantissime servantes —* Hæc cum cernimus, possumusne dubitare quin his præsit aliquis effector? The heavenly Bodies are called God's Host or Army, because he presides over them, and places them in their proper Rank and Order, and they exactly keep those Stations that he hath appointed them, and fulfil those Commands which he hath given them. Compare *Psal. cxlvii. 4.*

*Ibid. For that he is strong in Power, not one faileth*] God's Works have this remarkable Preheminence above Men's, that they never wear out or need repairing: See *Psal. cxix. 90, 91.* The Words of *Seneca* are observable to this Purpose, *Epist. 58. Manent cuncta, non quia æterna sunt, sed quia defenduntur curâ regentis: Immortalia tutore non egent, hæc conservat artifex, fragilitatem materię vi suâ vincens.*

Verse 27. Ver. 27. *Why sayest thou O Jacob — my way is hid from the LORD?*] These are the desponding Words of the People detained under Captivity, who were apt to think that God did not regard their Condition.

Ver.

Ver. 28. *Hast thou not heard that the Everlasting God, the LORD, the Creator of the Ends of the Earth, fainteth not, neither is weary? there is no searching of his understanding.* We cannot fathom the Depths of his Providence, nor assign the Reasons of all his Proceedings; but this we may be sure of, that his delaying to deliver his People, does not proceed from Want either of Ability or Knowledge, since he *upholds all things by the Word of his Power*, and his Wisdom extends itself to all the Parts of the Creation.

Verse 28

Ver. 30. *Even the youths shall faint and be weary, and the young Men shall utterly fall.* Those that make the greatest Boast of their Strength, as young Men are apt to do, shall find it fail them, whenever God withdraws his Support: He means the *Chaldeans* and the choice Men of their Armies; So the Word *Bachurim* signifies *ch. xxxi. 8.*

Verse 30.

Ver. 31. *But they that wait upon the LORD shall renew their Strength; they shall mount up with Wings as Eagles* Eagles are observed to enjoy a vigorous old Age, whence comes the Proverb, *Aquila Senectus*; And this healthy Constitution of theirs seems to have given Rise to the vulgar Opinion, as if they grew young again after they had been old: See *Psal. ciii. 5.*

Verse 31.



CHAP.





Chapter  
XLI.

CHAP. XLI.

The ARGUMENT.

*In this and the five following Chapters, God is introduced as pleading his own Cause against the false Gods of the Heathen, and challenging the Idols to shew such Instances of their Power and Goodness in protecting their Votaries, as might be alledged in his Behalf with respect to his Care and Providence over the Jews. These Instructions were very proper to confirm that People in their Religion, and preserve them from being drawn aside to comply with the Babylonish Idolatry: and they likewise contain in them a plain Prediction of the Calling of the Gentiles, and their turning from Idols to serve the true and living God.*

Verse 1. Ver. 1.



*KEEP Silence before me O Islands]*  
God summons the Heathen Nations, to plead their Cause before him, and in order to it, commands Silence to be kept, according to the Form observed in solemn Courts of Justice. By *Islands* are meant those Heathen Nations

tions that were parted from *Judaea* by the Sea: See the Note on *ch. xi. 11.* In this Sense, those that live upon the *Mediterranean Sea*, are called the *Islands of the Gentiles*, *Gen. x. 5.* Accordingly the Word is rendered 'Εθν, *Gentiles*, by the *Septuagint* in the 5th Verse of this Chapter, and *ch. xlii. 4.*

*Ibid. And let the people renew their Strength.*] Let them muster up the whole Strength of their Cause, and make the best Plea they can for themselves: See *ver. 21.*

*Ver. 2. Who hath raised up the righteous Man from Verse 2. the East?*] Many Expositors understand this of *Abraham*, whom God called from the other Side of *Euphrates*, which lay Eastward of *Judaea*; but I think it is rather meant of *Cyrus*, as appears by comparing this Place with the 25th Verse of the Chapter, and with *ch. xlv. 13.* and *xlvi. 11.* And *Cyrus* is here described as typically representing *Christ* (See the Note on *ch. xlv. 1.*) being first of all styled *Righteousness* (the *righteous Man* our *English* renders it) which is one of the Titles of *Christ*; See *Jerem. xxiii. 5, 6.* and then is said to come from the *East*, by which Name *Christ* is also described, *Zech. iii. 8.* where the Word *Tsemab*, which our Interpreters translate *BRANCH*, does properly signify the *East*, and is accordingly rendered 'Ανατολή by the *Septuagint*, which very Word is applied to *Christ*, in Allusion to that Prophecy of *Zechary*, by *St. Luke*, *ch. i. 78.* where our *English* translates it the *Day-Spring*, but the Margin reads *the Sun-rising*.

*Ibid. Called him to his Foot*] i. e. Called him to follow him, as the Phrase is elsewhere rendered:

See

Chapter See *Exod.* xi. 8. *Judg.* iv. 10. viii. 5. *1 Kings*  
 XLI. xx. 10. *2 Kings* iii. 9.

*Ibid.* Gave the Nations before him, and made him  
 rule over Kings, &c.] The same things are said of  
 Cyrus, ver. 25. of this Chapter, and *cb.* xlv. 1, &c.

Verse 3. Ver. 3. He pursued them and passed safely, even  
 by the way that he had not gone with his Feet.] He  
 shall be a successful Conqueror even when he pur-  
 sues his Enemies through strange and unknown  
 Countreys. The *Preterperfect* Tense is here put for  
 the Future; a Way of Speaking common in the Pro-  
 phets: See Note on *cb.* xxi. 9.

Verse 4. Ver. 4. Who hath wrought and done it, calling  
 the Generations from the beginning? ] By calling  
 the Generations from the beginning, is meant God's  
 disposing and ordering the several Successions of  
 Ages, and allotting the proper Seasons for the bring-  
 ing his own Designs to pass. Compare *cb.* xlv. 7.  
 God is represented in Scripture as doing every thing  
 by his bare Word and Command, the Creatures  
 immediately answering his Call as dutiful Servants.  
 See *Job* xxviii. 34, 35.

Verses 5, Ver. 5, 6, 7. The Isles saw it and feared, the  
 6, 7. ends of the Earth were afraid, drew near and  
 came, &c.] Remote Countreys were astonished at  
 the sudden Rise of the Conqueror Cyrus, and join-  
 ed in an Alliance together to check his growing  
 Greatness, just as several Artificers that are con-  
 cerned in the Trade of Idol-making, assist one ano-  
 ther in carrying on their common Interest, and stir  
 up the Zeal of others in the Defence of Image-  
 Worship: See *Act.* xix. 25. This Passage may fitly  
 be applied to the Heathen Powers combining to-  
 gether



ther to support their Idolatry, and suppress the Christian Religion. Chapter XLI.

Ver. 8. *But thou Israel art my Servant, &c.* Verse 8.

The Expressions are very endearing : It is honourable to be God's Servant, still more so to be his *chosen* Servant, and to be descended from one to whom he vouchsafed the Title of *Friend*, as God did to *Abraham*, 2 Chron. xx. 7. the greatest Honour that any Man is capable of : Which glorious Privilege *Christ* was pleased to communicate to his Disciples, *Joh.* xv. 13.

Ver. 9. *Thou whom I have taken from the Ends of the Earth, and called thee from the chief Men thereof* Verse 9.  
] As I have taken your Forefathers out of *Egypt*, so will I take you out of *Chaldea*, as I did likewise your Father *Abraham*, Gen. xi. 31. The *Præterperfect Tense* may be taken here for the *Future*, as before ver. 3. *Assyria* and *Egypt* are usually joined together, as the most remarkable Countreys from whence the *Jewish* Captivity should return : See the Note on ch. xi. 16. In like manner at the End of the World *Christ* will gather his *Elect* from the four *Winds*, Matth. xxiv. 31. and of them whom God hath given him, he will lose none, *Joh.* vi. 39.

Ver. 10. *I will uphold thee with the Right-hand of my Righteousness* Verse 10.  
] I will support thee with my Power, and thereby make my Fidelity in fulfilling my Promises, appear to the World.

Ver. 11. *They shall be as nothing, and they that strive with thee shall perish* Verse 11.  
] God's Truth shall at last prevail against all Opposition, and the Kingdom of *Christ* shall subdue and break in Pieces all its Adversaries : See *Dan.* ii. 44. Compare *Isa.* liv. 17. ix. 12.

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Ver. 12. *Thou shalt seek them, but shalt not find them*] i. e. If thou shouldest go about to seek them, thou shouldest not be able to find them; The Expression denotes utter Destruction: See *Psal. x. 15. xxxvii. 36.*

Verse 13. Ver. 13. *For I the LORD thy God will hold thy right Hand*]. The joining of right Hands hath in all Nations been looked upon as a Token of Friendship, or of entering into a mutual League and Covenant,

*Heus ubi pacta Fides, commissaq; dextera dextra?*

*Where is the plighted Faith, and Right-hands join'd?*

Ovid. Epist.

So God saith here, that he will take *Israel* by his Right-hand, and support him with his own Right-hand, *ver. 10.*

Verse 14. Ver. 14. *Fear not, thou Worm Jacob*] Though thou art despicable and trampled upon by every Body: See *Psal. xxii. 6.*

Verse 15. Ver. 15. *Behold I will make thee a new sharp threshing Instrument, having Teeth*] Concerning the Manner of threshing or beating out their Corn in *Judaea*, See the Note on *cb. xxi. 10. and xxviii. 28.* From thence the Word is applied to the crushing or subduing an Enemy. See *Jerem. li. 33. Habak. iii. 12.*

*Ibid. Thou shalt thresh the Mountains, and beat them small, and make the Hills as Chaff*]. By the Mountains and Hills are probably meant the greater and lesser Kingdoms or Countreys which were Enemies to God's Truth and People: So the Phrase signifies

significat *eb.* ii. 14. and *Psal.* lxxii. 3. The Expressions in this and the following Verse allude to the Custom of the Eastern Countreys, of having their threshing Floors upon the Tops of Hills : See *eb.* xvii. 13.

Ver. 17, 18. *When the poor and needy seek Water, Verses 17, and there is none—I the LORD will hear them—18.*

*I will open Rivers in high Places, &c.]* God promises his People that He will furnish them with all Sorts of Accommodations for their Return home: That they should neither be afflicted with Heat nor Thirst, two Calamities that are very incident to Travellers in hot Countreys : Compare *eb.* xlix. 10. *Jerem.* xxxi. 9. And the latter of these was particularly grievous to the *Israelites* in their Passage through the Wilderness, to which this Place alludes, as also to God's miraculous supplying them with Water there out of the Rock (Compare *eb.* xlviii. 21.) which ran in a Stream like a River, and followed them a great Part of their Journey : See *Psal.* cv. 41. *1 Cor.* x. 4. and was, as the Apostle there tells us, a Mystical Representation of *Christ* and the Benefits of the Gospel : See Note on *eb.* xxx. 24.

Ver. 19. *I will plant in the Wilderness the Cedar, Verse 19. &c.]* As it were on Purpose to shelter my People in their Return home from the scorching Heat of the Sun : Compare *Baruch* v. 8. Nothing is more refreshing in hot Countreys than a Shade or Covert from the scorching Beams of the Sun : Compare *eb.* xxv. 4, 5. xxxii. 2. *Psal.* cxxi. 6.

*Ibid. The Shittab Tree]* Called *Shittim* Wood, *Exod.* v. and elsewhere.



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Verse 20.

Ver. 20. *That they may see and know—that the Hand of the LORD hath done this*] The many wonderful Steps by which the Restoration of the Jewish Nation shall be brought about, will convince all considering Persons that it is the Work of God: And his Power will still more undeniably discover its self in the Propagation of the Gospel, and the enlightening those that sit in Darkness with the saving Truth of it: See the Notes on *ch. xliv. 3.*

Verse 21.

Ver. 21. *Produce your Cause, saith the LORD, &c.*] He challenges the Idolaters to plead the Cause of their Idols, and give convincing Proofs of their Divinity: See *ver. 1.*

Verse 22.

Ver. 22. *Let them shew the former Things what they be, &c.*] Let the Idols plead their own Cause, or do you their Worshippers do it for them, and prove they ever gave any true Oracles or Prophecies relating to former Times, and that the Event hath exactly answered the Prediction, and this will give Credit to any Predictions they shall make relating to Things future.

Verse 23.

Ver. 23. *Shew the things that are to come, that we may know that ye are Gods*] God only can certainly foreknow future Events, especially such as depend upon contingent Causes, and the Determinations of Men's Free-will. But this does not hinder, but that some of the Predictions of the heathen Idols or Oracles might be true, or else they would hardly have been able to have kept up their Credit. But the Event answered their Predictions in such Cases chiefly, where prudent Conjecture might go a great Way; such might be the Prediction of *Saul's Death*, by the evil Spirit at *Endor*, 1 Sam. xxviii. 19. Evil Spirits being very nimble and active, may

may likewise foretel in one Place what they see in another. This Account *Atbanasius* gives of the Oracle, which foretold the overflowing of the Nile, which he supposes the evil Spirit might do, by having seen the Rains which fall in *Ethiopia* some time before, and cause that Inundation: See *Atbanas. Life of Anthony the Hermit*, p. 456. Tom. 2. Edit. Commel. But there is no Comparison between such Predictions, and the Prophecies recorded in Scripture, where there is a Series of remarkable Events foretold, reaching from the Beginning of the World to the End of it: Together with a punctual Prediction of Names and other Circumstances several Ages before the Event: See *cb. xlv. 10.*

*Ibid. Teæ, do good or do evil*] The Heathens worshipped some of their Gods in hopes to receive Good from them, and others for fear they should do them a Mischief, who were for that Reason called by the *Greeks* and *Romans*, *Dij Avertenci*, and *Ἀποτρόπαιοι*. The Prophet alluding to this Opinion saith, That the evil Spirits the Heathens worshipped, can neither do Good, nor Hurt: They cannot do Good, because they are naturally evil: Neither can they do Hurt any further than God is pleased to permit them; beside that the Images to whom their exterior Worship is paid, are dead insensible Things, that cannot help themselves, much less any Body else. See *Jerem. x. 5.* And therefore as it is God only that can make Peace and create Evil, *Isa. xlv. 7.* all Worship is due to him alone.

*Ver. 24. Behold ye are of nothing*] Of no Use, Verse 24. or Value: So the Phrase is used *Job xiii. 6.* where we read *Physicians of nothing* in the *Hebrew*; but our Translation rightly renders the Words, *Physicians*

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*ans of no value.* Idols are often called in the Old Testament, *Ellilim*, i. e. *Nothings*, and Vanities or Lies, to shew that they are not what they pretend to be, but are only senseless Images, and the Representations of dead Men: See 1 Cor. viii. 4.

*Ibid. And your Work of nought]* Whatever Oracles or Predictions you pretend to give out, are Cheats and Lies: See ver. 29.

Verse 25. Ver. 25. *I have raised up one from the North, and he shall come: from the Rising of the Sun shall he call upon my Name]* Cyrus is described as coming from the East, ver. 2. and here he is represented as coming from the North and the East too, because his Father was a *Persian*, and his Mother a *Median*: See the Note on ch. xxi. 7. *Media* lay Northward of *Babylon*; accordingly the Army which *Cyrus* led against *Babylon*, is described as coming out of the North, *Jerem.* l. 9, 41. because it chiefly consisted of *Medes*: See Note on ch. xiii. 17.

*Ibid. Shall he call upon my Name]* *Cyrus* made publick Profession of his Belief in the Great God of Heaven and Earth, *Ezra* i. 2.

*Ibid. And he shall come upon Princes as upon Mortar, and as the Potter treadeth Clay]* The Words may better be rendered, *He shall come and tread down Princes like Mortar, and as a Potter treadeth Clay*: See ver. 2. ch. xlv. 1, &c. and compare *Psal.* xviii. 42.

Verse 26. Ver. 26. *Who hath declared from the Beginning, that we may know?]* Upon such an evident Prediction of an Event that was not to be fulfilled till near two hundred Years afterward, God in a triumphant Manner demands which of the Idols could shew any such Token of his Divinity. *Ibid.*



Ibid. *And before time, that we may say, He is righteous*] i. e. His Claim to Divinity is just: **Chapter XLI.**  
See *ch. xliii. 9.*

Ibid. *Tea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your Words*] None of the Idols can give you an Answer, or seems to regard what you say: Just as *Baal* gave no Answer to the importunate Clamours of his Priests: See *1 Kings xviii. 29.*

Ver. 27. *The first shall say to Zion, Behold, behold them, and I will give unto Jerusalem one that bringeth good Tidings*] The Verse may better be translated thus, *I that am the First* [i. e. the Authour and Disposer of all things: See *ver. 4.*] *will give unto Zion, and unto Jerusalem one that bringeth good Tidings, saying, Behold, behold them:* i. e. Behold the wonderful Works which God hath wrought for you: Or, Behold thy People returning to their ancient Habitations: Compare *ch. xl. 9.* **Verse 27.**

Ver. 28. *For I beheld and there was no Man, &c.*] **Verse 28.**  
If one were to look about and make the strictest Enquiry, there would not be found a Man among the Idol-Priests or Prophets, that was able to return an Answer to any Question that is ask'd him: Images are elsewhere called *dumb Idols*: See *Habak. ii. 18. 1 Cor. xii. 2.*

Ver. 29. *Behold they are all Vanity, their Works are nothing*] See *ver. 24.* The Septuagint render the latter Part of the Sentence, *They that make you are vain*: For the true Reading in the Greek is not Πλασῶντες, as the common Editions have it; but Πλάστοντες, as the Learned Dr. *Grabe* hath observed in his *Dissertation, de Vitiis lxx. Interpr. p. 55.* **Verse 29.**

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## CHAP. XLII.

## The ARGUMENT.

*This Chapter begins with a Character of Christ, of his Meekness and Gentleness, and his Success in Calling the Gentiles. Afterward the Prophet upbraids the Jews for their Blindness and Incredulity, and foretells the Judgments that they should bring upon them.*

Verse 1. Ver. 1.



*Ebhold my Servant whom I uphold]* The following Prophecy is applied to Christ by St. Matthew, *ch. xii. 18.* and cannot with any Shew of Pro-

bability be expounded of any other Person. The *Septuagint* understand it of Israel, or the Jewish Nation, and read the Text thus, *Jacob is my Son, or Servant, I will uphold him; Israel is mine Elect, my Soul doth choose, or accept him.* They probably took this Text to be parallel with *ch. xlix. 3.* But this Gloss of theirs is rejected by St. Matthew, though in most other Places the Evangelist follows that Translation. If we should try to explain this Prophecy of Cyrus, as *Grotius* doth, and his *Eccho*, Mr. *White*, allowing him to be a Deliverer of the  
Jews,

*Jews*, yet in what Sense can he be styled the *Light of the Gentiles*, ver. 6. He is taxed with Cruelty by several Historians; and it is not likely that the People were much easier under his Government, than when they were Subjects to the *Babylonian Monarchy*. Beside that a *Light to the Gentiles*, signifies one that should enlighten their Minds, and instruct them in the Truth, and in that Sense Mr. White himself explains the Phrase in the parallel Text, *ch. xlix. 6.* I conclude then, that the natural Import of the Words, as well as the Authority of the *New Testament*, do plainly determine this and many other Texts here and in the following Chapters to an Evangelical Sense: The holy Spirit taking Occasion from the Deliverance of the *Jews* out of their Captivity, to give the Prophet a View of a more glorious Redemption, which should be accomplished by the *Messias*.

*Ibid. My Servant whom I uphold.* Christ is often called God's Servant by *Isaiah*: See *ch. xlix. 3, 5. l. 10. lii. 13. liii. 11.* as he is also by *Zechariah*, *ch. iii. 8.* as being sanctified and sent into the World, upon a Message of the highest Importance, that ever any Person was employed about; and this Title agrees very well with those many Declarations our Saviour made of his Coming into the World, to do the Will of him that sent him: See *Job. iv. 34. vi. 38. xiv. 31.* and it is perhaps in this Respect, that *St. Paul* saith, *Christ took upon him the Form of a Servant*, *Philip. ii. 7.* God is said to uphold him here, and to hold his Hand, ver. 6. because his Person was under the particular Care and Protection of Providence: See *Job. viii. 29. xvi. 32.* and as the Evangelist observes, none of the Designs



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of his Enemies against his Life could take Effect, till *his Hour was come*; Joh. vii. 30. viii. 20.

Ibid. *Mine Elect in whom my Soul delighteth*] *Christ* is emphatically stiled God's *Beloved*, and the *Son of his Love*, Matth. iii. 17. *Joh.* iii. 35. *Eph.* i. 6. *Coloss.* i. 13.

Ibid. *I will put my Spirit upon him*] See the Notes on *cb.* xi. 2. lxi. 1.

Ibid. *He shall bring forth Judgment unto the Gentiles.*] He shall make known God's Laws and Judgments to them: See *ver.* 4.

## Verse 2.

*Ver.* 2. *He shall not strive, nor lift up, nor cause his Voice to be heard in the Streets.*] He shall instruct those that oppose themselves with all Meekness and Gentleness; he shall patiently *endure the Contradictions of Sinners against himself*, and not in an angry or a clamorous Manner, vindicate himself against their Calumnies.

## Verse 3.

*Ver.* 3. *A bruised reed shall be not break, and smoking Flax shall be not quenched*] He will have a tender Regard for afflicted Consciences, and such as are bowed down under the Burden of their Sins; and where the least Spark of Grace appears, he will not quench it, but take the utmost Care to keep it alive and improve it. After this Example, St. Paul exhorts the Pastors of the Church, to *restore those who have been overtaken in a Fault, with the Spirit of Meekness*, Galat. vi. 1.

Ibid. *He shall bring forth Judgment unto Truth.*] By this Method he shall make the Truth and Justice of his Cause appear against all Gain-sayers, and obtain a compleat Victory over his Adversaries; to which Sense St. *Matthew* reads the Sentence, till *he*

be send forth judgment unto Victory; expressing the Sense rather than the Words of the Original.

Ver. 4. *He shall not fail nor be discouraged, till he have set Judgment in the Earth.*] We may rea- Verse 4.

sonably suppose, that this Prophecy relates to the propagating of the Gospel in the World, as that Work was carried on, not only by Christ, but also by his Messengers. For Christ himself was not sent but to the lost sheep of the House of Israel, Matth. xv. 24. and consequently could be a *Light to the Gentiles*, only as he commissioned others to preach the Gospel to them: See *Ephes. ii. 17.* And taking the Words in this comprehensive Sense, they import, That our Saviour would not be discouraged at the Difficulties he or his Apostles were like to meet with in the Discharge of their Office, but would still continue unwearied in well-doing, till at last they should surmount all Opposition, plant Judgment and Truth in the Earth, and make the remotest Parts of the World own their Dependance upon him as their Lord, and submit to his Laws.

*Ibid. And the Isles shall wait for his Law.*] By the *Isles* are meant the *Gentiles*: See the Note on *ch. xi. 11.* In what Sense they may be said to wait for Christ's Law; See the Note on *ch. lx. 9.*

Ver. 6. *I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee*] I who am God Almighty, have called thee to this high Dignity, to fulfil my righteous Purposes: See *ch. xli. 2.* And in order to that End I will sustain and defend thee (See the Note upon *ver. 1.*) and I am able to make my Words good, because all things subsist by my Word and Decree,

Chapter and all Men owe their Being and Preservation to  
XLII. me, ver. 5.

Ibid. *And give thee for a Covenant of the People, for a light of the Gentiles.*] This can in no tolerable Sense be applied to any but *Christ*, who is called the *Angel of the Covenant*, Malach. iii. 1. and was the *Mediator of the new Covenant*, into which both *Jews and Gentiles* were to be admitted; See *Jerem. xxxi. 31.*

Verse 7. Ver. 7. *To open the blind Eyes*] Compare *Acts xxvi. 18.* which Place seems to be a Paraphrase upon this Verse.

Ibid. *To bring out the Prisoners from the Prison, &c.*] To free those from the Chains of their Sins, who were the Captives of Satan: Compare *eb. lxi. 1. Rom. viii. 21. 2 Tim. ii. 26. 2 Pet. ii. 19.* To the same Sense, we may best explain that difficult Text in *St. Peter, 1 Pet. iii. 19.* concerning the *Spirits in Prison, to whom Christ is said to have preached* by the Ministry of *Noah*, understanding it of those wicked People of the Old World, who were under the Bondage of Sin and Corruption, and whom the Spirit of *Christ*, who was in the Prophets from the Beginning of the World (See *1 Pet. i. 11.*) endeavoured to reclaim by the Ministry of *Noah*; who was a *Preacher of Righteousness*, *2 Pet. ii. 5.* and for the Space of an hundred and twenty Years, (See *Gen. vi. 3.*) while the *Ark* was preparing, exhorted the World to Repentance, for fear the *Flood* should come and sweep them all away: God's Spirit all that Time striving with Men, and trying to reclaim them.

Verse 8. Ver. 8. *I am the LORD, that is my Name, and my Glory will I not give to another, neither my Praise*



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*Praise to graven Images*] My Name **JEHOVAH** denotes me to be the only true God, and I will assert my Honour by vindicating the Cause of my Church and People, and not suffer my Truth to be extinguished, nor false Gods and false Ways of Worship to usurp that Glory which is due to my self alone: Compare *ch. xlviii. 11.* And this God did in an extraordinary Manner by the publishing of the Gospel, which gave a fatal Blow to the heathen Idolatry. By *Another* is meant a strange, or false God, the Word *God* being understood: See *Psalms* xvi. 4. and compare *Isa. xliii. 12.*

Ver. 9. *Behold the former things are come to pass, and new things do I declare*] The punctual Accomplishment of my former Predictions ought to give Credit to what I foretel now, though it seem a new and a strange Thing to you. Verse 9.

Ver. 10, 11, 12. *Sing unto the LORD a new Song, &c.*] An Exhortation to all the Inhabitants of the Earth both far and near, and even the most barbarous People, such as were the *Arabians* who dwelt in *Kedar*: See *Psal. cxx. 5.* all of them are exhorted to give Glory to God, for his wonderful Mercy in making himself known to the Gentile World by the Gospel; Compare *ch. xlv. 23. xlix. 13. lv. 12. Psalm xcvi. 11, &c. xcvi. 4, &c.* The Expressions here, and in the parallel Texts, denote the Joy to be so great and universal, that even the inanimate Parts of the Creation are said to be affected with it, and are exhorted to bear a Part in this general Chorus.

Ver. 13. *The LORD shall go forth like a mighty Man, he shall stir up jealousy [or his Zeal] like a Man of War, &c.*] God is described here as rousing up Verse 13.

Chapter up his Indignation against his Enemies, which had  
 XLII. for some Time lain asleep, and whetting his Courage  
 like a Man of War, through a Sense that his Honour  
 now lyes at Stake, (Compare *ch. lix. 17.*) and  
 falling upon his Adversaries with the utmost Fury.

Verse 14. Ver. 14. *I have long time holden my peace, I have  
 been still, and refrained my self, &c.*] God had  
 been long silent, and not interposed in Behalf of his  
 own Cause: Compare *Psal. lxxxiii. 1.* and this his  
 Forbearance had increased the Presumption of his  
 Enemies; he declares now that he could no longer  
 contain himself, no more than a Woman in the  
 Pangs of Travail can forbear crying out; but he  
 must give Vent to his just Resentments for the Inju-  
 ries offered to himself and his oppressed People, by  
 bringing some exemplary Punishment upon their Op-  
 pressors. When Men's Provocations come to a great  
 Height, God is represented in Scripture, as if his  
 Patience were quite tired out, and he could no lon-  
 ger forbear punishing them: See *Jerem. xv. 6.*  
*xliv. 22.*

Verse 15. Ver. 15. *I will make waste Mountains and Hills,  
 and dry up all their Herbs, &c.*] As God's Mercy  
 is represented by pouring Water upon the thirsty  
 Ground, (See *ch. xxxv. 6, 7. xlv. 3.*) So his Wrath  
 is described as if it were a consuming Fire, which  
 parches up every thing, and reduces it to Barrenness:  
 See *ver. 25.* of this Chapter, and *ch. l. 2.* and *Zech.*  
*x. 11.* This was literally fulfilled in Cyrus's taking  
*Babylon*, when in order to it, he drained the River  
*Euphrates*, by cutting several new Channels to car-  
 ry off the Water, and marched his Army through  
 it into the City: See the Note on *ch. xlv. 27.*

Ver.

Ver. 16. *I will bring the Blind by a Way that they knew not, &c.*] If we understand the Words of the People's Return from Captivity, they import, that God would provide Means for their Restoration which they did not think of, and would remove all Impediments that might lie in the Way of their Return: Compare *ch. xl. 4. Jerem. xxxi. 9.* In like manner, God will enlighten the World by his Gospel, and reduce Men into the Ways of Truth, notwithstanding all the Opposition that inveterate Error and Prejudice can make to the contrary. Verse 16.

Ver. 17. *They shall be turned back, they shall be greatly ashamed that trust in graven Images, &c.*] This must relate to that Destruction of the heathen Images and idolatrous Worship which followed upon the Settlement of Christianity in the Roman Empire; and may receive a further Accomplishment, as the Truth of the Gospel shall more and more prevail in the World: See the Note on *ch. i. 29.* The Words cannot be said to receive their just Completion in the Destruction of the *Babylonish* Monarchy by the *Persians*: For that Turn of Affairs gave no Check to Idolatry, the *Persians* being as much Strangers to the true God as the *Babylonians*. Indeed *Strabo* gives this Testimony to the *Persians*, Περσες ἀγάλματα καὶ θυσίας οὐκ ἰδρύοντες, *The Persians set up neither Images nor Altars*, lib. XV. *Geograph.* but yet they represented the Divine Majesty by the external Symbol of Fire. Verse 17.

The Phrase of being *turned back*, signifies any Disappointment, being a Metaphor taken from the Discomfiture of Forces in War: See *Psal. lxx. 3.*



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Verse 18.

Ver. 18. *Hear ye deaf, and look ye blind, ]* The Prophet, speaking still in the Person of God, now turns his Discourse to the *Jews*, and upbraids them with their Blindness and Incurability under all the Means of Instruction which had been afforded them. To this evil Temper they were to ascribe all those Judgments God had already inflicted upon them, which should at last end in a total Captivity; and should have still more astonishing Effects upon their rejecting the *Messias*. Compare *ch. vi. 10, 11.* and see the Notes upon that Place.

Verse 19.

Ver. 19. *Who is blind, but my Servant ? ]* The Prophets often upbraided the *Jews* with Blindness, in not considering and laying to Heart what they said to them from the Mouth of God : See *Jerem. v. 21. Ezek. xii. 2.*

*Ibid. Or deaf, as my Messenger that I sent : ]* This may be understood of some of the Prophets, (Compare *ch. xlii. 26.*) several of whom were unfaithful in their Office, and irregular in their Lives: See *ch. xlii. 27. Jerem. v. 31. xxiii. 14.* The Expression may comprehend the Priests too, who are called likewise the *Messengers of the Lord*, *Malach. ii. 7.*

*Ibid. Who is blind as he that is perfect ? ]* That should be so by his Profession. The Word is *Mesullam* in the Hebrew, from whence the Arabic *Mussulman* is derived, a Title the *Mahometans* give to themselves.

Verse 21.

Ver. 21. *The LORD is well pleased for his Righteousness sake, &c. ]* The Verse might be translated plainer thus, The LORD took delight in this People, for his Righteousness sake, he hath given them

an excellent Law, and thereby made them Honourable : Compare Deut. iv. 6, 7, 8. Their Law, if they would have kept close to it, would have been both their Ornament and Defence.

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Ver. 22. *But this is a People robbed and spoiled, &c.]* A Description of their miserable Condition, when their City was taken, their Country left desolate, themselves made Captives and Slaves, or else forced to hide themselves in Dens and Caves, and even there in Danger of being laid wait for and caught by the Enemy, without any Body to plead for them, or assert their Liberty.

Verse 22.

Ver. 23. *Who among you will give Ear to this? Who will hearken and hear for the time to come?]* Who among you Captives, will take Warning by the Judgments you feel already?

Verse 23.

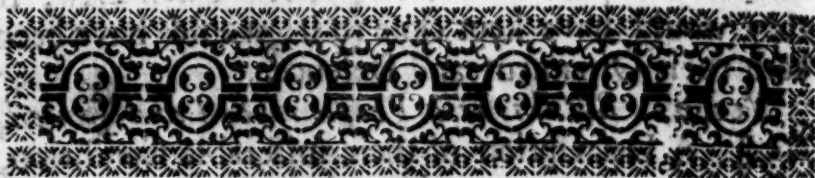
Ver. 24. *Who gave Jacob to the Spoil, and Israel to the Robbers?]* First to the Assyrians, and afterwards to the Babylonians, who are called Spoilers, *cb. xxi. 2. xxxiii. 1.*

Verse 24.

Ver. 25. *Therefore he hath poured upon him the fury of his Anger, and the strength of Battel, and it hath set him on fire round about]* This was literally fulfilled when the Chaldean Army took their City, and burnt both that and their Temple, *2 Kings xxv. 9.* Compare likewise the 13th Verse of this Chapter.

Verse 25.

*Ibid. Yet he knew it not, and it burnt him, yet he laid it not to Heart]* To know signifies sometimes the same as to consider : See *Hos. vii. 9.* and the Note upon *cb. xxviii. 19.*



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CHAP. XLIII.

The ARGUMENT.

*After the Threatnings mentioned at the latter End of the foregoing Chapter, God here revives his People with comfortable Promises, and Assurances that he will never utterly forsake them, but will do such Miracles for their Deliverance in After-times as shall obscure the Memory of those which he wrought for them heretofore. Toward the Conclusion, he renews his Expostulations with them for their Ingratitude and Neglect of his Service, which will be justly punished with the Destruction of their Temple, and depriving them of the Opportunities of publick Worship.*

Verse 1. Ver. 1.

**B**

UT now thus saith the LORD that created thee, O Jacob, and he that formed thee O Israel, fear not. God created thee for his Glory, as it is explained ver. 7. and 21. to be his peculiar People; So God's Elect are called the *Work of his Hands*, ch. xxix. 23. xlv. 11. lx. 21. And those God will never utterly forsake, Psal. cxxxviii. 8. By Jacob and



and *Israel* are meant the two remaining Tribes of *Judah* and *Benjamin* in the first Place, as below *ver.* 22, 28. and above *ch.* xli. 8. though it is probable that many of the Promises, mentioned here and in the following Chapters, relate to that general Restoration of the *Jews*, so often spoken of by the Prophets.

*Ibid.* *I have redeemed thee*] Out of the House of Bondage, to be my peculiar People, and have ever since exercised a very particular Providence over you; and have abundantly testified my Care of you.

*Ibid.* *I have called thee by thy Name, thou art mine*] I have made a particular Choice of thee, for my peculiar People, and singled thee out from the rest of the World: See *Exod.* xxxi. 2. and ever since have treated thee with uncommon Instances of Kindness and Familiarity. When a Person of great Dignity calls an Inferior by his Name, it is a Token of a particular Intimacy, and doing him a great deal of Honour: Compare *ch.* xlv. 4. xlix. 1. *Exod.* xxxiii. 12.

*Ver.* 2. *When thou passest through the Waters, I will be with thee—when thou walkest through the Fire, thou shalt not be burnt*] I will deliver thee when thou art in the greatest Straights and Difficulties. To pass through Fire and Water, is a Proverbial Expression to signify being exposed to all kind of Dangers: See *Psalms* lxvi. 12.

*Ver.* 3. *I gave Egypt for thy Ransom, Ethiopia and Seba for thee*] This most Interpreters understand of that Diversion which the Egyptians, the *Jews* Allies, in Conjunction with *Tirbaka* King of *Ethiopia*, gave to *Sennacherib's* Forces, when they

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were just ready to fall upon the *Jews*: See *cb. xxxvi. 9.* and Notes upon *cb. xviii. 1.* If we take the Words in this Sense, we must understand the *Cush* or *Ethiopia* mentioned in the *xxxvth* Chapter, of *Arabia*, because it is joined here with *Seba*, which is Part of that Countrey: See likewise *cb. xlv. 14.* It is certain that *Cush* sometimes signifies *Arabia*, though not always, as *Bochart* maintains. If we do not approve of this Explication, this Verse must relate to some historical Passage not recorded elsewhere in Scripture. Some indeed would refer the Place to the Destruction of the *Ethiopians* under *Afo*, *2 Chron. xiv. 12.* But I take those not to have been *Arabians* (and such probably are meant here) but *Ethiopians* properly so called, because they are joined with *Lubims*, *2 Chron. xvi. 8.* who certainly are *Africans*.

Verse 4. Ver. 4. *Therefore will I give Men for thee, and People for thy Life*] The *Chaldeans* and their Forces: See *ver. 14.*

Verses 5, 6. Ver. 5, 6. *I will bring thy Seed from the East, and gather thee from the West, &c.*] This may have partly been fulfilled in the Return of the *Jews* from *Babylon*, and other Countreys under that Monarchy: But withal they import some more general Restoration of that Nation: See *cb. xi. 11, 12.* or else we may interpret the Words of the gathering together of God's Elect into one Body: See *Ephes. i. 10.* and the following Verse here, and the Note upon *cb. liv. 7.*

Verse 7. Ver. 7. *Even every one that is called by my Name, for I have created him for my Glory*] Every one that is called by the Name of God's Servant: See *cb. lxiii. 19.* *James ii. 7.* The Expressions denote the

the bringing the *Gentiles* into the Church, and making them *fellow-heirs*, and of the same Body with the *Jews*; for he hath created them too for his Glory, and to shew forth the Praises of him that hath called them out of Darkness into his marvellous Light, 1 Pet. ii. 9. and compare ch. xlix. 6. Amos ix. 12. Job. xi. 52. The Conversion of the *Jews*, and the bringing the *Fulness* of the *Gentiles* into the Church, will be coincident in Time, and each of these Events will help to advance and carry on the other: See the Notes on ch. lxvi. 12, 19.

Ver. 8. *Bring forth the blind People that have Eyes, and the deaf that have Ears.* Verse 8. The Old Translation published under King Hen. 8. expresses the Sense more plainly thus, *bring forth the People which is blind, and yet hath Eyes, which are deaf, although they have Ears.* By which are meant the heathen Idolaters, who, like the Images they worship, have Eyes and see not, Psal. cxv. 8.

Ver. 9. *Let all the Nations be gathered together, and let the People be assembled, who among them can declare this.* Verse 9. God makes the same Challenge to the Idolaters and their Gods, which he did ch. xli. 21, 22.

Ibid. *On let them hear and say, It is truth.* If they cannot make good their own Pretensions, let them hear what Proof I have to alledge on my Side, and acknowledge that what I say is Truth.

Ver. 10. *Ye are my Witnesses, saith the LORD, and my Servant whom I have chosen.* Verse 10. God's People and his Prophets will always bear witness to his Truth, who have received such pregnant Proofs of his Divinity: See Job. v. 10. By my Servant is eminently meant the *Messias*: See ch. xliii. 1. who



Chapter is expressly called God's *Witness*, ch. lv. 4. Compare Revel. i. 5. Although all God's Messengers are in an Inferior Degree his Witnesses, being set for the Defence and Confirmation of his Truth. See Job. i. 7. Acts i. 8.

Ibid. *Before me there was no God formed.*] An Ironical Expression, alluding to the forming or making of Idols. See ch. xlv. 10.

Verse 12. Ver. 12. *I have shewed when there was no strange God among you.*] The Sense might be plainer expressed thus, *I have shewed [these things] and not any Strange God among you.* The Word *God* is here understood, as it is ch. xlii. 8. and Psalm xvi. 4.

Verse 13. Ver. 13. *Yea before the day was, I am be.] Before all Time, I am still the same.* Compare Psalm xc. 2.

Verse 14. Ver. 14. *For your sake I have sent to Babylon, and have brought down all their Nobles, and the Chaldeans.]* The Praterperfect Tense is here used for the Future. See ch. xxi. 2. xli. 3. For your sakes I will send Cyrus to conquer Babylon, and make Captives both of their Nobles and People; or else the Prophet may be supposed to direct this, and the following Discourses, to the Jews who were in Captivity.

Ibid. *Whose cry is in their Ships.]* Who glory in the Number of their Ships, with which they carry on a great Trade upon Tigris and Euphrates. So the Septuagint and the Vulgar Latin understand the Place. Others explain it of the Chaldeans flying to their Ships for Refuge against the Forces of the Enemy, who had surprized their City; or of their being sent Prisoners on Ship-board by the Conqueror.

Ver.

Ver. 16. *Thus saith the LORD, who maketh a Way in the Sea, &c.* Who led his People safely through the red Sea, and overthrew Pharaoh and his Army that pursued them.

Verses 15,

Ver. 18, 19. *Remember ye not the former things, neither consider the things of old: Behold I will do a new thing.* The new Wonders I will do for you, shall obscure the Memory of the old ones: See

Veres 17,  
Veres 18,  
19.

Jerem. xxiii. 7, 8.

Ver. 19. *I will even make a way in the Wilderness, and Rivers in the Desert.* As of Old I conducted my People through the Wilderness, so that they wanted no sort of Accommodation, either for Meat or Drink; See Deut. viii. 15, 16. So now I will give as pregnant Proofs of my Presence with them, when I return their Captivity: See Job. xli. 18, 19.

Verse 19.

Ver. 20. *The Beasts of the Field shall honour me, the Dragons and the Owls; because I will give Water in the Wilderness, &c.* There shall be such Plenty of Water, that the Beasts which dwell in the Wilderness shall be refreshed by it, and shall join with my People, in making them thankful Acknowledgements for these Miracles of my Mercy: See the Note on Job. xli. 10, 11. The Dragons and Owls are elsewhere joined together, as Creatures which frequent solitary and desolate Places. See Job. xxx. 29. Micah i. 8. and the Notes upon Job. xli. 20. of this Prophecy. The Verse alludes to God's miraculous supplying the Israelites with Water in the Wilderness: See Note on Job. xli. 17, 18.

Verse 20.

Ver. 21. *This People have I formed for myself.* See above, ver. 1. and 7.

Verse 21.

Ver.

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Ver. 22. *But thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel!* The Prophet in this and the following Verses, assigns the Causes of the Jews Captivity, which were chiefly their forsaking the Worship of the true God, not calling upon him in their Trouble, but applying themselves to Idols for Help, and performing God's Service in a careless Manner, as if it were a tedious and unprofitable Burden: See *Malach. i. 13.*

Ver. 23. *Thou hast not brought me the small Cattle of thy Burnt-offerings, neither hast thou filled me with the fat of thy Sacrifices.* The Burnt-offerings were those which were all burnt or offered upon the Altar, called here the *Lambs* (our English reads the *small Cattle*) of thy Burnt-offerings, a Lamb being always offered for the daily Burnt-offering: *Exod. xxix. 38.* The Sacrifices properly so called, were those Offerings, Part of which belonged to the Priest, or was eaten by those that offered the Sacrifice, after the Fat had been offered upon the Altar: See *Levit. iii. 16. iv. 31. vii. 25, 33.* God complains here that he had not been honoured either of these ways. The Meaning of which Complaint is, That although the Jews were punctual in offering Sacrifice (for *ch. i. 11.* he speaks of the Multitude of their Sacrifices as a Burden to him) yet they did not perform this Service with a devout Mind; just as God saith *Amos v. 25. Have ye offered to ME Sacrifices for forty Years in the Wilderness?* That is, did you do it out of a religious Principle, or a sincere Regard to my Honour? No, because, as it follows, you were fond of the Idolatry you brought with you out of *Egypt.* To the same



same Sense are those Words of Zeebary ch. vii. 5. Chapter  
Did ye at all fast to ME, even to ME? XLIII.

Or else the Words of the Text may relate to those idolatrous Times in the Reigns of Abaz and Manasseb, when the Temple Service quite ceased, and the House of the Lord was shut up, (See 2 Chron. xxviii. 24.) or else profaned by having an Idol set up in it, and idolatrous Worship performed there, 2 Kings xxi. 7.

Ibid. *I have not caused thee to serve with an Offering, nor wearied thee with Incense*] My Service hath not been burdensom or expensive to thee. The Offering here spoken of is the *Minchab*, or *Bread-offering*, for so the Word should rather be rendered, than *Meat-offering* as our *English* translates it, for it answers to the *Θυλαχμία*, and the *Mola* or *Fartum*, of the Greeks and Romans. This Offering always accompanied the other Sacrifices, and had Frankincense laid upon it: See *Levit. ii. 2, 15*. These Expressions countenance the latter Interpretation of the foregoing Words, and seem to import the Discontinuance of the Publick Worship in the Temple: For to the same Purpose it follows,

Ver. 24. *Thou hast bought me no sweet Cane* Verse 24.  
*with Money*] To make the sweet Incense, which was daily offered upon the Altar, set apart for that Purpose: See *Exod. xxx. 7, 8, 34, 36. xl. 27. Eccus. xxiv. 15*.

Ibid. *But thou hast made me to serve with thy Sins, thou hast wearied me with thine Iniquities*] Instead of the Service due to me from thee, thou hast made me undergo a sort of Bondage by thy wicked Practices, which have brought an ill Report upon my Name and Religion (See *Ezek. xxxvi. 20.*)

Chapter and have quite tired out my Patience. Compare  
 XLIII. *Amos. ii. 13. Malach. ii. 17.*

Ver. 26. *Put me in remembrance, let us plead together, &c.]* Put me in remembrance of thy good Deeds, if thou hast any thing to alledge in thy own Behalf: I should be glad if thou couldest acquit thy self of the Crimes laid to thy Charge.

Verse 27. Ver. 27. *Thy First Fathers hath sinned, and thy Teachers have transgressed against me]* Your Ancestors, reckoning from Adam downward, have been Sinners, and you have trod in their Steps. Compare *Ezek. xvi. 2.* and your Prophets and Teachers, who ought to have been Guides to the People, have led them into Sin and Error: See the Note upon *eb. xlii. 19.*

Verse 28. Ver. 28. *Therefore I have profaned the Princes of the Sanctuary]* I have suffered the *Babylonians* to profane my Sanctuary, to abuse the chief Priests, and pollute whatsoever is sacred. Compare *eb. xlvii. 6. Lament. ii. 6, 7. iv. 14.*

*Ibid. And have given Jacob to the Curse, and Israel to Reproaches]* Made them a Proverb of Execration and Reproach to all the neighbouring Nations: Compare *Jerem. xxiv. 9. Dan. ix. 16. Zech. viii. 13. Psalm lxxix. 4.* The Words are addressed to the *Jews*, as if they were already in Captivity: See *ver. 14.*



**C H A P. XLIV.**

Chapter  
**XLIV.**

**The ARGUMENT.**

*This Chapter begins with comfortable Promises after the former Threatnings, as the last did. The Prophet then proceeds to arm them against Idolatry, upon the same Grounds and Arguments as he did ch. xl. and exhorts them to put their whole Trust in God, who would certainly deliver them by Cyrus, whom he foretels by Name, above an hundred Years before he was born.*

Ver. 2.



**H**US saith the LORD that Verse 2.

*made thee, and formed thee from the Womb] He speaks of the Jewish People under the Character of a single Person;*

*and as God hath sometimes designed certain Persons for particular Offices from their Birth and Conception: See ch. xlix. 5. Jer. i. 15. So he set apart the Posterity of Abraham to be his People from the very Original of the Family.*

*Ibid. And thou Jesurun, whom I have chosen] Jesurun is a Name given to the Jews by Moses,*



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## Verse 3.

*Deut. xxxii. 15.* it signifies *Upright*, because they were called to be an holy People to the Lord.

Ver. 3. *For I will pour Water upon him that is thirsty, and Floods upon the dry ground, I will pour my Spirit upon thy Seed, &c.*] God's Blessings are often represented under the Metaphor of Rivers and Streams, which water Ground and render it fruitful; See the Note on *ch. xxx. 25.* And the latter Part of the Verse explains what Blessings are here intended, *viz.* the plentiful Effusion of God's Spirit, which is mentioned by the Prophets as the peculiar Character of the Gospel-Times: See *ch. liv. 13. Jerem. xxxi. 34. Ezek. xi. 19. xxxvi. 27. Joel ii. 28.* and the pouring out such abundant Measures of Grace and Mercy, especially upon the Ignorant and Unbelievers, is usually set forth under the Metaphor of watering barren Land: See *ch. xi. 9. xxxv. 7. xxx. 25. xli. 18.* and the Notes upon these two last Places.

## Verse 4.

Ver. 4. *And they shall spring up as among the Grass, as Willows by the water-courses*] They shall flourish as if they were planted in rich Meadows, or by the Banks of Rivers. Compare *Psal. i. 3.*

## Verse 5.

Ver. 5. *One shall say, I am the LORD's; and another shall call himself by the Name of Jacob*] This relates to the Increase of the Church by the Accession of the Gentiles: See *ver. 3.*

*Ibid. And another shall subscribe with his Hand unto the LORD*] Some render it, *Another shall write upon his Hand, I am the LORD's*: As if the Expression alluded to the Custom of Soldiers receiving a Mark upon their Hands, to signify to what Commander they belonged: See *Dr. Spencer de Legib. Hebr. Lib. II. C. 14. Sect. 1.* where he observes,

observes, that Idolaters often had a Mark or Character of the God they worshipped, imprinted upon their Hand or Shoulder; in Allusion to which Custom, it is said of the Worshippers of Antichrist, that they receive his Mark in their Hand, Revel. xiii. 16. xiv. 9.

Ver. 7. *And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient People? &c.* Verse 7. God, who is the First and the Last, ver. 6. claims to himself the ordering and disposing of all the Affairs of the World, from the Time that he created Man upon it; or from the Time that he chose Abraham and his Family to be his peculiar People: Over whom he hath all along exercised a particular Providence, and hath from Time to Time fore-shewed what should befall them, which accordingly hath come to pass. An Instance of Prescience which none of the Idols can pretend to: Compare ch. xli. 4, 22. xliii. 9. xlv. 21. xlviii. 3.

Ver. 8. *Fear ye not, neither be afraid*] Do not distrust my Care and Providence over you: See Verse 8. ver. 21.

Ibid. *Have I not told it thee from that time?*] The Hebrew Particle *Meaz* should be translated, from the Beginning, or of Old, as our Translators themselves render it in this Prophecy, ch. xlviii. 3, 5. Psalm xciii. 2. and Proverbs viii. 22. and so it should be translated in other Places of this Prophecy, particularly, ch. xvi. 13. xlv. 21. xlviii. 8.

Ibid. *Ye are even my Witnesses*] See Note on ch. xliii. 10.

Ver. 9. *And their delectable things shall not profit*] Verse 9. Their delectable or pleasant things (as the Word *Hanudim*.

Chapter *Hamudim* is elsewhere rendered) are their Images, upon which they laid out all the Cost they could, to make them look rich and glorious : Compare Dan. xi. 38.

Ibid. *And they are their own Witnesſes, they ſee not nor know, that they may be aſhamed*] The Makers of Images are ſufficiently convinced that their Idols are ſenſeleſs Things : Which one would think ſhould make them aſhamed of their Folly in worſhipping them.

Verſe 11. Ver. 11. *Behold all his Fellows ſhall be aſhamed, and the Workmen they are of Men, &c.*] The Time will come when all the Craftſmen in the Art of Idol-making, and all the zealous Aſſerters of this kind of Worſhip, ſhall be aſhamed and confounded at their own Folly, to think that the Work of Mens Hands could have any thing of Divinity in it : Compare *ch. xlii. 17. xlv. 16. Pſalm xcvi. 7.*

Verſe 12. Ver. 12. *The Smith with the Tongs both worketh in the Coals, and faſhioneth it with Hammers*] To give an Account of the Original of Images is ſufficient to expoſe Mens Folly in worſhipping them : See before *ch. xli. 6. Jer. x. 3.* This Argument the ancient *Apologiſts* often inſiſt upon, to ſhew the Abſurdity of the Heathen Idolatry ; but none of them more elegantly than *Minucius Felix*, in the following Words : *Quando igitur hic [Deus] naſcitur ? Ecce funditur, fabricatur, ſcalpitur : nondum Deus eſt. Ecce plumbatur, conſtruitur, erigitur : nec adhuc Deus eſt. Ecce ornatur, conſecratur, oratur : tunc poſtremo Deus eſt, cum homo illam voluit & dedicavit.* Which runs thus in Mr. Reeve's excellent Tranſlation : *But when, pray, does it commence Divine ? Behold it is caſt,*



cast, fashioned and filed: Well, it is no God yet. Be-  
hold it is soddered, put together, and set upon its  
Legs: Well, it is no God yet. Behold it is be-  
decked, consecrated, prayed to: Then, then at last  
behold, a complete God, after Man hath vouchsafed to  
make and dedicate him.

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Ibid. *Yea he is hungry, and his Strength faileth,*  
[&c.] This shews this Idol-maker to be but a Man,  
ver. 11. subject to the same Infirmities and Necessi-  
ties with other Men, and that his God is not able  
to preserve his Life. Some think the Words express  
the eager Zeal of the Workman, who denies him-  
self necessary Refreshment, that he may finish the  
Work he hath undertaken.

Ver. 13. *The Carpenter stretcheth out his Rule,* Verse 13.  
[&c.] In this and the following Verses the Prophet,  
with great Smartness of Argument, exposes the Ab-  
surdity of Image-worship: For what an Absurdity  
is it for a Man to dress his Meat and make his  
God with the same Stick of Wood? Or to think  
that a Piece of Timber hath any more Divinity in  
it than it had before, because it is fashioned and  
carved into the Figure of a Man?

This Way of Arguing does not suppose that the  
Heathens took their Images for Gods, for that is a  
Contradiction in Terms, and as absurd as to think,  
that a Man and his Picture are the same thing: But  
the Design of the Prophet's Argument is, to shew the  
Absurdity of setting up Images as the Resemblances  
of God, and the representative Objects of Worship;  
or the supposing them to have some divine Power  
lodged within them: Inasmuch as they have no  
Qualities that answer such a Character, being  
endued

Chapter endued neither with Power, Life nor Understanding;  
 XLIV. and are indeed nothing but what they appear to be,  
 bare, senseless Matter, Wood or Stone. Besides that  
 nothing is a greater Dishonour to God, than  
 to suppose him like the Image of a corruptible  
 Creature. For the same Reason the Author of the  
 Book of *Wisdom*, makes the Worship of Images  
 more inexcusable, than the Worship of the heavenly  
 Bodies, or of the Elements, because these are  
 worshipped for their own Sakes, those upon the Ac-  
 count of their Representation. *Wisd. xiii. 2, 10.*

Verse 14. Ver. 14. *Which he strengthens for himself among  
 the Trees of the Forest*] Which he had pick'd out  
 as fit for his Purpose, and nourished up till it came  
 to its due Growth.

Verse 15. Ver. 15. *Pea he maketh a God*] Of the remain-  
 ing Part: See ver. 17.

Verse 16. Ver. 16. *With part thereof he eateth Flesh*] He  
 dresseth Flesh in order to eat it: ver. 19.

Verse 18. Ver. 18. *For he hath shut their Eyes*] The Old  
 Translation expresseth the Sense better, *their Eyes  
 are stopped*: For the Verb *Transitive* is often taken  
 in an *Impersonal* Sense: See *xb. xxii. 19.* So  
*Exod. vii. 13.* we read, *He hardened Pharaoh's  
 Heart*; which is explained in the next Verse, by  
*Pharaoh's Heart was hardened.* Thus *Isa. ix. 6.*  
 the *Hebrew* reads, *He shall call his Name Wonderful,*  
 &c. which our *English* Translation rightly renders,  
*His Name shall be called Wonderful,* &c. Again,  
*Luk. xii. 20.* it is in the *Greek*, *They require thy  
 Soul of thee*: Which our Interpreters translate, *Thy  
 Soul shall be required of thee.*

Ver.

Ver. 20. He feedeth on Ashes.] As Afflic have no Nourishment, so his Zeal and Devotion shall not avail him.

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Ibid. A deceived Heart hath turned him aside, that he cannot deliver his Soul, nor say, Is there not a Lie in my Right Hand? [Vulgar Errors and Prejudice have perverted his Understanding, that he cannot discern the most gross and palpable Falshood, nor free himself from the Delusions of it. The Old English Translation does very well express the Sense of this Verse: Thus doth he but lose his Labour, and his Heart which is deceived doth turn him aside, &c.]

Verse 20.

Ver. 21. Remember these [things] O Jacob, &c.] The Prophet applies his Discourse against Idols, to those of the Captivity, and exhorts them seriously to reflect upon what he had said, when they should come to live among Idolaters.

Verse 21.

Ver. 22. I have blotted out as a thick Cloud thy Transgressions, &c.] The Preterperfect Tense may here stand for the Future, as in many other Places: See ch. xliii. 14. God encourages them to trust in his Mercy, by assuring them, that upon their Repentance he will so fully forgive their Sins, that no Sign of his Displeasure shall appear, and they shall never rise up in Judgment against them any more; just as a Cloud vanisheth when it is dispersed by the Sun or the Wind. The same Metaphor is used by Demosthenes, in a Sentence which Longinus does very much admire, *Longinus, cap. 34. Τὸ τοιοῦτον ὡς νεφέλην ὑπὸ τοῦ ἡλίου καὶ τοῦ ἀνέμου διαλύσασθαι.* That Vile made the Danger which before hung over the City, vanish like a Cloud.

Verse 22.



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general Promulgation of Pardon is a *preaching of the Gospel beforehand*, as St. Paul speaks, and is designed, as many of the Promises in the Prophets are, to prepare Men's Minds for the receiving it. See *Acts* xiii. 38, 39. *Luke* xxiv. 47.

Verse 23.

Ver. 23. *Sing, O ye Heavens, for the LORD hath done it, about ye lower parts of the Earth, &c.* An *Apostrophe* to the whole Creation, to join in praising God for his wonderful Mercies; which shews that they are such, as all the World are some way concerned in; and such are only the Mercies of the Gospel, for which the Earth ought to rejoyce, because the Benefits of it are extended to all Mankind, and the Angels in Heaven will sympathize with Men below, because they joy in the Conversion and Salvation of Mankind, and in their being re-united to that blessed Society of which *Christ* is the Head: See *Coloss.* i. 20. and Compare with the Text here, *eb.* xlii. 10, 11, 12. *Psal.* xvi. 11, &c. xcviii. 4. &c. which Places are, by all Christian Interpreters, expounded of the Times of the Gospel. But Mr. White puts in his Exception to this Exposition, because *Jacob* and *Israel* are mentioned here, who have the least Share in this Redemption. But I think St. Paul hath long ago answered this Objection, when he tells us, that the *Children of the Promise* are counted for the true Seed of *Israel*, *Rom.* ix. 8. We will allow Mr. White, that the Redemption of the *Fetters* from Captivity, may be primarily intended here, as a Type of a more general Redemption to be accomplished by *Christ*; but to confine the Words to the former Sense, exclusive of the latter, is neither agreeable to the genuine Import of the Words,

Words, nor to the general Sense of the Christian Church. Chapter XLIV.

Ver. 25. *That frustrateth the tokens of the Liars, and maketh Diviners mad, &c.]* God taketh Pleasure in confounding the Wisdom of the wise Men of the World, and baffling the fine Schemes of human Policy, especially those forbidden Arts of Divination, which the Chaldeans so much valued. See *ch. xlviii. 13. Jerem. l. 38.* Verse 25.

Ver. 26. *That confirmeth the Word of his Servant, and performeth the Counsel of his Messengers]* Verse 26.  
But as he discovers the Folly and Madnes of such false Prophets, so he punctually fulfilleth the Predictions of his own Prophets. The Title of God's Servant, does eminently belong to the Messias in this Prophecy, who was *That Prophet that should come into the World*: See Note on *ch. xlii. 1.* but is in a lower Sense ascribed to other Prophets, and may here be understood of *Isaiab* himself, Compare *ch. xliii. 10. l. 10.* and God's Messengers are as well those Prophets that lived before *Isaiab's* Time; such as are *Hosea, Joel, and Amos*; as those who followed, such as *Jeremy, Micah, Ezeziel, &c.* who all foretold the Restoration of the Jews.

Ver. 27. *That saith to the Deep, be dry, and I will dry up thy Rivers]* Verse 27.  
God opened a Way for *Cyrus* to take *Babylon*, by suggesting to him a Method for draining the River *Euphrates*, and making it passable for his Army. Compare *Jerem. l. 38. li. 36.*

Ver. 28. *That saith of Cyrus, He is my Shepherd, &c.]* Verse 28.  
I will make him my Instrument in gathering my People together, and leading them home as a Shepherd does his Flock. Kings and Princes

Chapter are often stiled *Shepherds* in Scripture. See *Jerem.*  
**XLIV.** vi. 3. xlix. 19. l. 6. *Zeck.* xi. 8, 16. So in *Homer*,  
*Agamemnon* is often called Ποιμήν λαῶν; *the Shepherd of the People.*

This is one of the most remarkable Prophecies of Scripture, where *Cyrus* is called by his Name, as the Prophet expresseth it, *ch.* xlv. 4. above an hundred Years before he was born. In like manner *Josiah* is prophesied of by Name, above three hundred and twenty Years before his Birth. See *1 Kings* xiii. 2.



CHAP.





**CHAP. XLV.**

**Chapter  
XLV.**

**The ARGUMENT.**

*The Subject is much the same with that of the former Chapter, concerning Cyrus's Commission from God, and the Successes he will bless him with: Then follows an Exhortation to the People, to wait God's Time for their Deliverance, who is not unmindful of them, and will magnifie his own Glory in their Salvation. In the latter Part of the Chapter, the Prophet seems to carry his Views to another Restoration of his People at the latter Times, when they shall be converted to the Christian Faith, and return from their several Dispersions.*

Ver. 1.



**H**US saith the **LORD** to his **Verse 1.**

*Anointed, to Cyrus] God gives the Title of Anointed to Cyrus, the same which is usually given to David and other Kings*

*of the Jews, who were God's immediate Deputies, to shew that he was raised up to be an immediate Instrument of Providence, in restoring the Jews Captivity. Many of the ancient Fathers understand this Verse of Christ, which Opinion was partly occasioned*

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tioned by some of the Copies of the *Septuagint*, which read *Kupis* for *Kup*, which Reading is followed by *Barnabas* in his Epistle, *ch. XII.* as also by *Tertullian*, *Cyprian*, and others. But that the Deliverance here foretold, was a Figure of the Redemption to be accomplished by *Christ*, plainly appears from several Passages in this Chapter, and particularly from *ver. 8, 17, 20. &c.* And as our learned Mr. *Thorn-dike* hath observed, *Cyrus* may as well be a Figure of *Christ*, as *Nebuchadnezzar*, *Antiochus Epiphanes*, the Prince of *Tyre*, and other idolatrous and persecuting Tyrants are spoken of in the Prophets, as Types and Forerunners of *Antichrist*: See his Book *De Jure finiend. Controvers. cap. 4. p. 58.*

*Ibid. Whose Right-hand I have holden* ] See *ch. xli. 10.*

*Ibid. And I will loose the Loyns of Kings* ] As girding, or girding the Loyns signifies enduing with Strength; See *ver. 5.* so loosing the Loyns is taking away Men's Strength or Courage, and leaving them no Power to make Resistance: See *Dan. v. 6.* and the Notes upon *Isaiah v. 27.*

*Ibid. To open before him the two-leaved Gates* ] To give him Admittance into Cities and Palaces. See the following Verse.

Verse 2. *Ver. 2. I will go before thee, and make the crooked places straight* ] See the Note on *ch. xl. 3.*

Verse 3. *Ver. 3. And I will give thee the Treasures of Darkness, and bidden Riches of secret places* ] Such as are laid up safe, and never see the Light. *Grotius* hath observed out of *Pliny*, what immense Riches *Cyrus* found in his Conquests: The *Babylonian Empire* being of ancient Fame and Greatness, and *Asia* that Part of the World, which was most remarkable,

remarkable, at that Time, for its Riches and Chapter  
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Ibid. *That thou mayst know, that I, the LORD, which call thee by thy Name, am the God of Israel* ] That I, the LORD, who have so highly favoured thee (See the Note on *ch. xliii. 1.*) and have mentioned thy Name so long before-hand, as the peculiar Instrument of my Providence, am the only True God, and Israel is my People.

Ver. 4. *I have surnamed thee, though thou hast not known me* ] Beside the Name of Cyrus, I have given thee the Surname of my Anointed, and my Shepherd, and I have taken this particular Notice of thee, not for thine own Sake, who art a Stranger to the True God, but for the Sake of my People Israel, that thou mayst be their Deliverer. Verse 4.

Ver. 5. *I girded thee, though thou hast not known me* ] It is I that endued thee with Strength for War, See *Psal. xviii. 39.* though thou art ignorant of me. Cyrus was bred among Idolaters, but afterwards was instructed by the Jews in the Knowledge of the True God, as appears from *Exra i. 2.* Verse 5.

Ver. 6. *That they may know from the rising of the Sun, and from the West, that there is none besides me* ] My interposing so visibly in Behalf of my own People, and returning their Captivity by such unexpected Means, will convince the Heathen Part of the World, that I am the only True God: See *Psal. cii. 15, 16.* Verse 6.

Ver. 7. *I form the Light, and create Darkness, I make Peace, and create Evil* ] The latter Part of the Sentence explains the former: Light being often put for Happiness, and Darkness for Adversity. The Sense is, That all the Vicissitudes of good or ill Success,



Chapter XLV. Success, are to be ascribed to Providence; God sets up one Kingdom, that of *Cyrus*, and pulls down another, the *Babylonian Monarchy*.

Verse 8. [Ver. 8. *Drop down ye Heavens from above, &c.*] A passionate Wish of the People, to see those blessed Times, in which Heaven and Earth should conspire to illustrate God's Righteousness (or Faithfulness) and advance Man's Happiness. Compare *Psal. lxxxv. 11*. This was in some measure verified upon the Return from Captivity, when the Laws and Worship of God were re-established; but must certainly look further than that Deliverance, even to him that was to be the *LORD our Righteousness*, and the *Author of eternal Salvation*. See the Note upon *ver. 1.*

Verse 9. Ver. 9. *Wo unto him that striveth with his Master: let the potsherd strive with the potsherds of the Earth, &c.*] In Reference to that earnest Wish, mentioned *ver. 8.* the Prophet warns the People not to be too impatient, but to wait God's Time for the accomplishing this Redemption. Men may contend or argue with their Equals, saith he, with those who are made of the same Clay with themselves, but they must not presume to enquire of God the Reasons of his Proceedings, or find fault with his Works of Creation or Providence, as if they were not wisely contrived, or well-timed.

[*Ibid. He hath no Hands*] The Expression either means, he had no Hand in making it, or, he hath no Contrivance, it is not well put together.

Verse 10. Ver. 10. *Wo to him that saith to his Father, What begettest thou? &c.*] The same Question varied: He that findeth fault with second Causes, does indeed blame God Almighty, the Original Cause of all

all Things, for the Instruments of Providence are all in God's Hands, and they act according to those Measures which he directs.

Ver. 11. *Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my Sons, and concerning the Work of my Hands command ye me*]. Verse 11.

Some read the latter Part of the Verse by way of Interrogation, *Do you ask of me? &c.* And take it in the same Sense with the two former Verses, for a Reproof of their Presumption who were too inquisitive into the Reasons of God's Purposes. But I rather understand it with our *English* Translation, in a favourable Sense; which is confirmed by the Introduction, *Thus saith the LORD, the Holy One of Israel*. A Preface which always ushers in some gracious Promise. Compare *ch. xliii. 1, 3, 14. xlv. 6. xlviii. 17.* So I take the Words to import thus much: That although God be not obliged to render an Account of his Proceedings to his Creatures; yet he is graciously pleased to comply with their Curiosity, and to resolve any Questions which are proposed concerning the final Issue of his People's Captivity. Nay he represents himself as ready to serve them, and to do every Thing that can be desired in favour of his Elect, those whom he calls here his *Sons*, and the *Work of his Hands*. Compare *Jerem. xxxi. 9. Isa. xxix. 13.*

Ver. 12. *I have made the Earth, and created Man upon it, &c.*]. Verse 12.

The Words assure us, that God is able to make good whatever he promises. Compare *ch. xlii. 5. xlv. 21.*

Ver. 13. *I have raised him up in Righteousness*]. Verse 13.  
This is to be immediately understood of *Cyrus*, whom

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whom God raised up to be the Instrument of executing the Divine Justice upon the *Babylonians*, and fulfilling God's Mercy toward the *Jews*. In this Particular he was a Type of *Christ*, as hath been observed upon *ch. xli. 2.*

*Ibid. He shall build my City*] He shall give Orders for the building it, *Ezr. i. 2.*

*Ibid. And he shall let go my Captives, not for Price nor Reward, saith the Lord of Hosts*] Princes are commonly governed by politick Considerations, and expect a Reward for their Labour: See *Ezek. xxix. 18.* there being nothing of that kind to move *Cyrus* to restore the *Jewish* Captivity, that Resolution could proceed only from a Divine Impulse. The Words may likewise be fitly applied to the Freedom of that Redemption which *Christ* hath obtained for us. Compare *ch. lii. 3.*

Verse 14. Ver. 14. *The Labour of Egypt, and Merchandise of Ethiopia, and of the Sabaeans, &c.*] This Verse cannot be understood of *Cyrus's* Conquests, as *Grattius* and some others do explain it, for the Words [*Thee*] and [*Thine*] so often repeated in this Verse, are all of the *Feminine* Gender in the *Hebrew*, and consequently must be understood of *Jerusalem*, the City mentioned *ver. 13.* Therefore I conceive the Place is principally meant of the flourishing State of the Church (often described under the Figure of a City) when the Gentile World should come into it, bring in their Riches to the Adorning and Support of it, and submit themselves to its Government, as being the only Seat and Temple of Truth. Compare *ch. xviii. 7. xxiii. 18. xlix. 23. lx. 9, 10, 14, 16. Psalm lxxviii. 30, 31.*

The Words may be supposed in some Degree verified, in *Cyrus's* devoting the Tribute coming out of



of those rich Provinces of Egypt, *Ethiopia* and *Seba*, to the building and Service of God's Temple. Some of the succeeding Persian Monarchs settled Revenues upon the Temple for the offering Sacrifices for themselves and their Families: See *Ezra vi. 10*. The same was done in After-times by *Alexander the Great*, and several of the Syrian and Egyptian Kings, See *2 Maccab. iii. 23. v. 16* and some of the Roman Emperors, as may be seen in *Josephus*, particularly *Lib. II. de Bell. Jud. C. 17*. And *Philo's Legatio ad Caium*.

*Ethiopia* probably means here *Arabia*, being joined to *Seba*: See the Note on *cb. xliii. 3*.

*Ibid. Men of Stature*] The *Chaldee Paraphrast* explains it by *Men of Merchandise*, such as deal in Weights and Measures, which Sense agrees very well with the *Hebrew*, and better with the Scope of the Place than the common Interpretation.

*Ibid. In Chains they shall come over*] They shall confess themselves to be conquered, and yield Submission. The Phrase alludes to the Custom of carrying Captives in Triumph with Chains about their Necks: See *Psal. cxlix. 8*, which *Psal.* both Jews and Christians interpret of the Days of the *Messias*.

Ver. 15. *Verily thou art a God that hidest thyself, &c.*] This may be understood with respect to the Unsearchableness of God's Counsels, spoken of before, *ver. 9*, and *10*, in which Sense our first Translators at the Reformation understood it, and render the Verse, *O how profound art thou, the God and Saviour of Israel!* Or else it may be spoken with Regard to the Times when God hid away his Face, and seemed to neglect his People. Compare *cb. lvii. 17. Psalm xlv. 24*. Whereas he doth

Chapter now openly shew himself in their Favour, to the  
 XLV. Shame and Confusion of Idolaters, as it follows in  
 the next Verse.

Verse 16. Ver. 16. *They shall go to Confusion together that are makers of Idols*] See the Note on ver. 6. This and many other Passages, where the Prophet foretels the Confusion and Destruction of Idolatry, have a plain Aspect upon the Overthrow of the Heathen Idolatry upon the Planting of the Gospel.

Verse 17. Ver. 17. *But Israel shall be saved in the LORD with an everlasting Salvation*] This must relate to the Times of the Gospel: See the Notes upon ver. 18, and 23.

Verse 18. Ver. 18. *For thus saith the LORD, that created the Heavens, God himself that formed the Earth—he created it not in vain, he formed it to be inhabited*] The Words are commonly explained to this Purpose, That if God did not create the World to lie empty and uninhabited, much less will he suffer the Lot of his own Inheritance, *Ju-  
dan*, to lie desolate, but will certainly restore its Captivity. The establishing a Political Govern-  
 ment being sometimes expressed by Creation: See the Note on *ch. li. 16.* But I think this Sense hardly comes up to the full Import of the Words. Mr. Mede, pag. 578. of his Works, hath observed, That at the 11th Verse God condescends to declare to his Servants the Things that are to come: And St. Paul hath applied the 23d Verse to the Day of Judgment, *Rom. xiv. 11.* So that in that Learned Person's Judgment, the Scope of the Place directs us to explain it of that new Heaven and new Earth wherein dwells Righteousness, which, St. Peter tells us, we are to expect at the End of the World, according

according to God's Promise, 2 Pet. iii. 13. which Promise must relate to some of the Prophecies of the Old Testament, which speak of that Matter. This Earth, the Text saith, God created not in vain, that is, not to be subject to Vanity, as the present Earth is, See Rom. viii. 20. but to be inhabited by the Mystical Israel, who shall be saved with an Everlasting Salvation, ver. 17. These are the same who are called the escaped of the Nations, ver. 20. and those that are saved out of all the ends of the Earth, ver. 22. what is said also in ver. 14. hath some Relation to the latter Times, as may be gathered by comparing it with some of the parallel Texts referred to in the Notes.

Ver. 19. *I have not spoken in secret, in a dark place of the Earth*] I have delivered my Laws, and will plainly and perspicuously, not in dark and dubious Terms, such as the Heathen Oracles were delivered in, which were spoken out of Caves and Grotto's.

Verse 19.

Ibid. *I said not, seek ye me in vain*] The Worship of Idols is often condemned as Vanity and lost Labour; See the following Verse, and ch. xlii. 20. Jerem. x. 5.

Ibid. *I the LORD speak righteousness*] My Laws are all of them Holy, Just and Good: Whereas the profoundest Mysteries of the Heathen Gods, consisted in impure and obscene Rites.

Ver. 20. *Draw near together ye that are escaped of the Nations*] Ye Jews, that are returned home from the several Parts of the World, whither ye have been dispersed, assemble your selves together, and return solemn Thanks to God for your Deliverance, and consider what Proofs he hath given of his

Verse 20.



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his Power, in protecting his People, sufficient for ever to confound and silence the Idols and their Worshipers.

Mr. Mede p. 919. of his Works, supposes those that are escaped of the Nations here, to be the same with the Nations of them that are saved, or escape, mentioned Revel. xxi. 24. and thinks this Interpretation is confirmed by ver. 22. of this Chapter; *Look unto me, and be ye saved, all the Ends of the Earth*: See likewise ver. 18.

Verse 21. Ver. 21. *Tell ye, and bring them near, yea let them take Counsel together: Who hath declared this from ancient Time?* A general Challenge to the Idols, to give such Proofs of their Divinity, by foreshewing Things to come: Compare ch. xli. 1, 22. xliii. 9. xlv. 7.

Ibid. *Who hath told it from that time?* Or rather, *from the beginning*: See Note on ch. xlv. 8.

Verse 22. Ver. 22. *Look unto me, and be ye saved, all the Ends of the Earth.* This relates to the Calling of the Gentiles, and especially to the bringing in the Fulness of the Gentiles at the End of the World: See Rom. xi. 25. Matth. xxiv. 14. See the following Note.

Verse 23. Ver. 23. *I have sworn by myself, the Word is gone out of my Mouth in righteousness, and shall not return, &c.* That is, it shall be fully accomplished; Compare ch. lv. 11. Here God confirms by an Oath the Truth of what was foretold, ver. 22. That the Time should certainly come, when all the World should give Glory to him, by paying him solemn Worship and Adoration, and by swearing or professing Allegiance to him: See Note on ch. xix. 18. And this shall be verified both in the Gentiles, ver.

22. and in the *Jews*, ver. 25. who, after the Fullness of the *Gentiles* is come in, shall all be saved, as St. Paul tells us, *Rom. xi. 25, 26.*

The same Apostle applies this Text to the Day of Judgment, *Rom. xiv. 11.* when it will receive its utmost Accomplishment; not only wicked Men, but even Apostate Spirits being summoned to appear before the Tribunal of God and Christ: Compare *Philip. ii. 10.*

We may further observe, that what the Prophet speaks here in the Person of God, is applied by St. Paul to Christ, i. e. to the second Person of the Blessed Trinity: See like Instances in *ch. vi. 1.* compared with *Job. xii. 42.* in *ch. viii. 14.* compared with *Rom. ix. 23.* and *1 Pet. ii. 8.* in *Psal. cii. 25.* compared with *Heb. i. 10.* Many more such Instances might be given, and all of them are plain Proofs of the Divinity of Christ, and that the Prophets of the Old Testament had all along an Eye to the Times of the New, and spoke of the *Messias* as God: See more of that Matter in the Notes upon *ch. xlviii. 16.*

Ver. 24. Surely shall one say, in the LORD have Verse 24.  
[I Righteousness and Strength] This likewise is very applicable to Christ, who is called the LORD our Righteousness, *Jerem. xxiii. 5.* and is made unto us Righteousness, *1 Cor. i. 30.*

Ver. 25. In the LORD shall all the Seed of Israel Verse 25.  
[be justified] The Sense is the same with the Beginning of the former Verse: To be Justified, is a Term taken from the Forms of Law, and signifies to be acquitted, or pronounced Innocent, and come off Victorious in a Cause; See *Psal. li. 4.* Here it is opposed to that Shame denounced against the Obstinate, ver. 24.

## CHAP. XLVI.

## THE ARGUMENT.

The Chapter begins with foretelling the Taking of Babylon by Cyrus, who is particularly described, ver. 11. From thence the Prophet takes Occasion to insult over the Babylonish Idols, who could neither preserve themselves nor their Worshippers: And he exhorts the Jews still to trust in God, who had from the Beginning of their Nation, nourished them with the Tenderness of a Parent, and who by foretelling Things at the greatest Distance, gave an undeniable Proof, that all Events were at his Disposal.

Verse 1. Ver. 1.

**B**

EL boweth down, Nebo stoopeth. Two principal Idols of the Babylonians: Bel is the same with Baal, as Selden conjectures, *de Diis Syris*. Syntagm. 1. cap. 2. Nebo gave Name to several of their Kings, as Nabonassar, Nabuchadnezzar, &c. See Note on ch. xxxix. 1. The Images of these Deities were carried in Triumph by the Persians, as Part of the Spoil, as it was usual for Conquerors to do, in Token



Token of a compleat Victory. See *Grotius* upon the Chapter  
*Placet*. *Livy* records it as an Instance of the Moderation  
of *Fabius Maximus*, that when he retook *Tarentum*,  
he would not suffer the Statues of their Gods to be  
carried off with the rest of the Plunder, but said,  
*Relinquamus Tarentinis Deos iratos*. Lib. XXVII.  
cap. 18.

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Ver. 1. They stoop, they bow down, they shall not  
deliver the Burden.] The Deities which were wor-  
shipped in the Idols, could not deliver their own  
Images, which became burdensome to those that  
carried them away, so that the Gods themselves must  
own, that they are conquer'd. The Expressi-  
ons in this and the former Verse, allude to the  
Custom of carrying Idols in Procession, which was  
a solemn Piece of Worship paid to them, whereas  
now they were carried about by their Enemies, by  
way of Contempt and Derision.

Verse 2.

Ver. 3. Hearken to me, O Jacob, and all the Rem-  
nant of the House of Israel.] The same which are  
called *Jacob* and *Israel*, the *Chilim*. (See the Note  
there) and *Chilim*.

Verse 3.

Ibid. Which are born by me from the Belly, which  
are carried from the Womb.] The Expressions al-  
lude to the carrying of Idols, either in Procession,  
ver. 7. or in Triumph, ver. 11. Instead of being car-  
ried by his Worshippers, as the helpless Idols are,  
God carries and supports his People, as a Father  
does his Children in his Arms: See *Deut.* 1. 31.

Ver. 4. And even to you will I say, I am he.] Or, Verse 4.  
I am the same [God:] So the Phrase is translated

Verse 4.

*Psal.* cii. 27. Ver. 6. They lavish Gold out of the Bag, &c.] The Verse 6.  
same Argument against Idolatry, which was made

Verse 6.

Chapter use of *ch. xl. 19. xli. 6. xlii. 12.* It was very proper  
 XLVI. to repeat this Argument often, for the sake of those  
 that were to live among the *Babylonians*, where Au-  
 thority and Custom would powerfully recommend  
 Idolatry: Compare *Jer. x. 1, &c. Baruch vi.*

Verse 8. Ver. 8. Remember this, and shew yourselves Men]  
 By making use of your Reason: Whereas the Ido-  
 laters are as senseless as the Images which they wor-  
 ship: See *Psal. cxv. 8.*

Verse 9. Ver. 9. Remember the former things of old] Re-  
 member what I have formerly done for you, both  
 in *Egypt*, and after your Settlement in *Canaan*.

Verse 10. Ver. 10. Declaring the End from the Begin-  
 ning, &c.] The same Argument of God's Power  
 and Providence, which is insisted on *ch. xlii. 7.*  
*ch. xlv. 21.* Ibid. Saying, my Counsel shall stand, and I will do  
 all my pleasure] God's foretelling the most distant  
 and casual Events, is a sensible Proof of his over-ru-  
 ling Providence.

Verse 11. Ver. 11. Calling it nations, Rises from the East]  
 A Description of *Cyrus*, whom God is said to have  
 raised up from the East, *ch. xli. 2, & 5.* Conque-  
 rors that over-run and ravage whole Countreys, are  
 elsewhere compared to Birds of Prey: See *Ezek.*  
*xvii. 3, 14. Ezech. xlii. 11.*

Ibid. The Man that executeth my Counsel] See  
*ch. xlii. 28. xlv. 13.*

Ibid. From a far Country] *Cyrus's* Army was  
 made up of Confederates of very distant Nations:  
 See *Jerem. l. 41.*

Verse 12. Ver. 12. Hearken to me ye stout-hearted, that are  
 far from Righteousness] Or, ye stubborn-hearted, as  
 it is better translated in the Bishop's Bible published  
 under

under Queen Elizabeth ; such as do not think it reasonable to acquiesce in my Promises, which who-  
soever believeth, it shall be counted to him for Righteousness, Gen. xv. 6.

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Ver. 13. I bring near my Righteousness, and my Salvation shall not tarry. I will give visible Instances of my Mercy and Fidelity, and place them before the Eyes of those that are most insensible of them ; and the Salvation of my People shall not be delayed beyond the prefixed Time, appointed for the Accomplishment of it : Compare Habak. ii. 3. and See the Note upon ch. xiii. 22.

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Ibid. And I will place Salvation in Sion, for Israel my Glory. Or, I will give Salvation in [or to] Sion, and my glory to Israel : As the Translation just now mentioned renders the Words.



CHAP.  
P. A. P.  
The Prophet calls her the Virgin Daughter of Zion, as one that had never yet been conquered. See Note on ch. xxiii. 12.  
Ibid. There is no Thorns. The Pomp and State of the King is come to an End. Compare Psal. Ver.



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XLVII.

## C H A P. XLVII.

## The A R G U M E N T.

*The Prophet had intimated the Destruction of the Babylonish Monarchy in a few Words, at the Beginning of the last Chapter; and here he foretells it more plainly, and denounces it as a just Judgment upon that Government for its Cruelty and Pride: The Unexpectedness of such a Calamity adding great Weight to it, being such a surprizing Turn of Affairs, as none of the Chaldean Arts of Divination could foresee, or be able to prevent.*

Verse 1. Ver. 1.



*COME down and sit in the Dust,  
O Virgin Daughter of Babylon,  
sit on the Ground] Sit in a  
mournful and disconsolate Po-  
sture: See Note on ch. iii. 26.*

*The Prophet calls her the Virgin Daughter of Babylon, as one that had never yet been conquered: See Note on ch. xxiii. 12.*

*Ibid. There is no Throne] The Pomp and State of thy Empire is come to an End. Compare Psal. lxxxix. 44.*

Ver.

Ver. 2. *Take the Mill-stones, and grind Meal* From being Mistress of Kingdoms, thou shalt become a mean Slave; thy Captives shall be set to grind, which was reckoned the lowest Degree of Drudgery: See *Exod. xi. Judg. xvi. 21.* Such was the *Pistrinum*, or turning the Mill, among the Romans.

*Ibid. Uncover thy Locks.* Thy Hair shall hang about thy Ears, without being dressed up, or adorned with a Diadem: Thou shalt lose all that Finery and those Ornaments in which thou didst pride thy self, as Marks of thy State; and the Persons of the greatest Quality shall be despoiled of their Gayety, and carried Captives in a mean and ragged Condition.

*Ibid. Make bare the Leg, uncover the Thigh, pass over the Rivers.* Those who were bred to the nicest Degree of Tenderness, shall be strip naked, and forced to go bare-foot over Rivers, when they are led Captives by the Persians.

Ver. 3. *Thy nakedness shall be discovered.* See Verse 3.

Note on *cb. liii. 12.*

*Ibid. I will take Vengeance, I will not meet thee as a Man.* Thou shalt feel the most dreadful Effects of my Anger, and I will shew no Humanity or Pity toward thee. The latter Part of the Sentence sounds literally thus, *I will not meet a Man*, which seems to be an *Hypallage*, or an inverted Sentence, for, *a Man shall not meet me*, i. e. No Man shall put a Stop to my Fury, by endeavouring to succour thee: Nor shall any Intercession for thee prevail with me: See *Jerem. vii. 16. xv. 1. Ezek. xiv. 14.* The Verb *Pagang* is sometimes used for making Intercession: See *cb. liii. 12.*

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Verse 5.

Ver. 4. *As for our Redeemer, the Lord of Hosts is his Name*] See Jer. 1. 34.

Ver. 5. *Sit thou silent, and get thee into Darkness*

Silence and Darkness are opposed to that Noise and Gayety which is seen in rich and populous Cities, which being destroyed are reduced to a melancholy Silence and Solitude. The same thing is expressed in *Jeremy*, by taking away the Voice of Mirth, and the Light of the Candle. *Jerem. xxv. 10.* *Babylon* hath been for many Ages an Heap of Ruins, for the City *Bagdad*, commonly taken for the same Place, is situate three Days Journey from it: See the Note upon *cb. xiii. 19.*

Verse 6.

Ver. 6. *I have polluted mine Inheritance, and given them into thy Hand*] Whereas I formerly appropriated *Judea* to my self, and distinguished it from all other Countreys by peculiar Marks of my Favour and Protection, now I laid it open to the Insults of Idolaters, and suffered them to profane the City and Sanctuary which was called by my Name.

*Ibid.* *Thou didst shew them no Mercy*] God often punishes the Persons, whom he makes Instruments of his Vengeance upon others, for those very things which they did by his Appointment, because they exceeded their Commission, and were more intent upon satisfying their own Ambition and Cruelty, than upon executing his Commands. See *Zech. i. 15.* Where God saith of the *Babylonians*, *I was but a little displeased [with my People] and they helped forward their Affliction.* For the same Reason God saith, *Hos. i. 4.* that he will *avenge the Blood of Jezreel on the House of Jehu*, though *Jehu* was expressly commanded to smite the House of *Abad*, *2 Kings ix. 7.* But he exceeded his Commission, when



when he slew all *Abah's Great Men*, or Officers of State; and when he destroyed the Family of *Abaziah*, *ibid.* *ch.* *xi.* *ver.* *12.*

*ibid.* Upon the *Ancient* hast thou very heavily laid thy Yoke. Thou hast shewed no Pity upon old Folks, whose Age commands Respect, and whose Feebleness deserves Compassion. Compare *Deut.* *xxviii.* *55.*

Ver. 7. And thou saidst, I shall be a Lady for ever, &c. I shall always be the chief City and Mistress of the World: See *ver.* *5.* and shall never know any Change of Fortune, whereas the Consideration of the Instability of all worldly Greatness, should have induced thee to use thy Successes with Moderation.

Verse 7.

Ver. 8. That I sayest in thine Heart, I am, and none else besides me. Words full of Insolence and Blasphemy, whereby she arrogated that Self-sufficiency to her self, which belongs to none but God: See *ch.* *xlii.* *5.*

Verse 8.

*ibid.* I shall not fix as a Widow, neither shall I know the Loss of Children. Cities are commonly described as the Mothers of their Inhabitants, and their Kings and Princes as their Husbands: And when they are bereaved of these, they are said to be Widows and Childless: See *2d.* *iii.* *25.* *xlix.* *21.* As *Babylon* in the Pride of her Heart thought herself exempt from the Calamities of Fortune: *ib.* *Mystical Babylon* is described as guilty of the same Pride and carnal Security, *Revel.* *xviii.* *7.* And those arrogant Pretences of the *Roman Church* to Infalibility, Indefectibility, and Supremacy, too nearly resemble the Description of *Babylon* in this and the foregoing Verse.

Ver.

Chapter XLVII.

Verse 9.

Ver. 9. *But these two things shall come to thee in a Moment, in one Day*. The great Strokes of Providence are described as coming suddenly and unexpectedly, as a Thief in the Night. That when Men shall say Peace, Peace, then sudden Destruction shall come upon them: See 1 Thess. v. 3. Compare Luk. xvii. 27, 28, 29, thereby to deter Men from indulging their carnal Security, and to put them in mind of that continual Dependance they ought to have upon God. See Dan. iv. 30, 31, 35, 37.

Ibid. *For the Multitude of thy Sorceries, and for the Abundance of thine Incantments*. By Sorceries may either be meant those forbidden Arts of Divination mentioned more particularly, *ver. 13*, or else the wicked Schemes of worldly Policy, whereby great and potent Kingdoms oppress and undermine lesser States and Principalties: Compare *Nabum*

Verse 10.

Ver. 10. *For thou hast trusted in thy Wickedness, thou hast said, None seeth me*. Thou hast thought, that thy Cunning and Policy would still support thee, and that God did not regard thee, and would never call thee to an Account for all thine Iniquities.

Ibid. *Thy Wisdom, and thy Knowledge, it hath perverted thee*. The Words may mean, either thy Skill in the Arts of humane Policy, or else thy pretended Foreknowledge of future Events by the Positions of the Heavens; the Chaldeans being famous all the World over for their Skill in Astrology.

Verse 11.

Ver. 11. *Therefore shall Evil come upon thee; thou shalt not know from whence it ariseth*. With all thy Skill in Fortune-telling thou shalt not be able

able to foresee the Evil that is coming upon thee, Chapter  
or to prevent it. XLVII.

Ver. 12. *Thou art wearied in the Multitude of thy Counsels*] The several Projects thou hast tried to Verse 12.  
divert thy Calamities, are all lost Labour: Com-  
pare *ch. lvii. 10.*

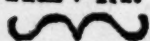
Ver. 14. *Behold, they shall be as Stubble*] They Verse 14.  
shall have no more Power to withstand the Cala-  
mities coming upon them, than Stubble hath to re-  
sist the Violence of the Fire: See *ch. xl. 24.*  
*xli. 2.*

*Ibid.* *There shall not be a Coal to warm at, nor Fire to sit before it*] They shall be utterly con-  
sumed, so as to be reduced to Ashes, and not so  
much as a Coal left that may give Warmth, or  
afford Comfort: Compare *ch. xxx. 14.*

Ver. 15. *Thus shall they be unto thee with whom thou hast laboured, even thy Merchants, from thy Youth*] The Words may more plainly be rendered Verse 15.  
thus, *Thus shall thy Merchants deal with thee, with whom thou hast laboured, even from thy Youth.* By  
*Merchants* are meant, either the Dealers in the de-  
ceitful Wares of Divination and Astrology: Com-  
pare *ver. 12.* or in general, any of those cunning  
Factors (so the Word is used *Hos. xii. 7.*) who have  
contributed by their Counsels or their Traffick, to  
maintain the Grandeur of the *Babylonish* Empire:  
Compare *Revel. xviii. 11, 12, 15, 23.*





Chapter  
XLVIII.

## CHAP. XLVIII.

## The ARGUMENT.

*The Prophet applies himself to the Jews as under the State of Captivity, and reproves them for their Stubborness and refractory Temper, notwithstanding the many Evidences God hath given of his Providence over them: A pregnant Instance of which was his raising up a Succession of Prophets among them, to give them Notice of such Events as none of the Heathen Idols could foretell. This Obstinacy of theirs, the Prophet tells, them, was the Occasion of their Captivity, and exhorts them to be reformed by their Afflictions, and fit themselves for that Deliverance which God hath promised them.*

erfc 1. Ver. 1.



**H**EAR ye this, O House of Jacob, which are called by the Name of Israel] Who value your selves for being descended from Jacob, and called after his Name, but do not shew your selves to be True Israelites by your Deeds.

Ibid.

[*Ibid.* And are come forth out of the Waters of *Judab*] Chapter  
The Derivation of Posterity from the *XLVIII.*  
Head of a Family, is often compared to the Streams  
that issue forth from a Spring or Fountain: See  
*Numb.* xxiv. 7. *Psalms* lxviii. 26. *Prov.* v. 16, 18.

[*Ibid.* Which swear by the Name of the LORD]  
To swear by the Name of God is a solemn Part of  
Divine Worship, and an appealing to him as the  
true God, and Sovereign Judge of the World: See  
*ch.* xix. 18. xlv. 23. *Deut.* vi. 13. *Psalms* lxiii. 11.  
In like manner the swearing by Idols was the own-  
ing them for true Gods: See *Zeph.* i. 5. for which  
Reason the *Jews* were forbidden to make mention  
of the Names of the Heathen Gods: *Exod.* xxiii. 13.

Ver. 2. For they call themselves of the Holy City, Verse 2.  
and stay themselves upon the God of Israel] This  
vain Confidence of the *Jews*, and relying upon  
their external Privileges, is elsewhere reprov'd:  
See *Jer.* vii. 4. *Micah* iii. 11. *Rom.* ii. 17. *Jerusa-*  
*lem* had the Title of *Holy City* given to it, as being  
the Place of God's Residence, where he had placed  
his Name: See *ch.* lii. 1. *Psalms* xlviii. 1. lxxxvii. 3.  
*1 Kings* xxi. 7.

Ver. 3. I have declared the former things from Verse 3.  
the Beginning] See the Note on *ch.* xlv. 7. The  
former Things are opposed to new Things, ver. 6.  
Compare *ch.* xlii. 9. and so they may point at the  
former Prophecies relating to the two Confederate  
Kings, *ch.* vii. and to Sennacherib, *ch.* x. as the  
new things,—and things to come, as they are called  
*ch.* xli. 22. relate to the Babylonian Captivity and  
their Return from thence, as they were Figures of  
the Gospel-Times.

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XLVIII.

Ibid. *I did them suddenly, and they came to pass*] They punctually came to pass at the Time foretold, even when there was no Likelyhood of such an Effect's being produced. So we read *Malach. iii. 1. The LORD shall suddenly come to his Temple, i. e. precisely at the Time appointed by God. See the Note on ch. xlv. 13.*

## Verse 4.

Ver. 4. *For I knew that thou art obstinate, and thy Neck is an iron Sinew*] The Jews are elsewhere reprov'd as a *Stiff-necked People*. See *Exod. xxxii. 9. Act. vii. 51.* The Metaphor is taken from Oxen that draw back and refuse to put their Necks under the Yoke. Compare *Nehem. ix. 29. Zeck. vii. 11.*

## Verse 5.

Ver. 5. *I have even from the beginning declared it to thee, before it came to pass I shewed it thee, lest thou shouldest say, My Idol hath done them*] God ordained a Succession of Prophets to foretel the most remarkable Events which should happen to the Jews, on Purpose to prevent their ascribing them to Idols: A Suggestion which their Infidelity and Obstinacy might prompt them to alledge. See *2 Kings i. 3.*

## Verse 6.

Ver. 6. *Thou hast heard, see all this, and will not ye declare it?*] The old Translation published under King Hen. VIII. has given the Sense of the Words very perspicuously, thus, *Thou heardest it [before] and behold it is come to pass. And shall not ye your selves confess the same?* Some render the Words thus, *If thou hast heard, foretel all this: Would you not have declared it?* i. e. would not your Idols have given out Prophecies concerning these Things, if they had foreknown them?

Ibid. *I have shewed thee new things from this time, even hidden things, and thou didst not know them*]



them] I have lately discovered to thee some new Chapter  
Works of Providence, such as thou never wast be- XLVIII.  
fore acquainted with, relating to thy Deliverance  
out of Captivity by Cyrus. Compare *ch. xlii. 9.*  
*xliii. 19.*

Ver. 7. *They are created now, and not from the* Verse 7.  
*Beginning]* They are called *new Things* in Opposi-  
tion to God's Wonders of old Time: See the Texts  
last cited.

*Ibid.* Even before the Day when thou heardest  
them not] The Words may better be rendered thus,  
in Conjunction with the former Sentence: *They are*  
*created now, and not from the beginning, nor before*  
*Day* (the same with *From the beginning*: See *ch.*  
*xliii. 13.*) *nor hast thou heard them, till I revealed*  
*them.* Or thus, *nor before this Day hast thou heard*  
*them,* making the Copulative in the Hebrew Word  
*Velô,* to be redundant.

Ver. 8. *Yea, thou heardest not; yea, thou knewest* Verse 8.  
*not, yea, from that time that thine Ear was not*  
*opened]* The latter Part of the Sentence should  
be thus translated, *Nor was thine Ear opened of old,*  
*or from the beginning,* as the Particle *Mêz* is trans-  
lated twice in this very Chapter, *vers. 3, and 5.*  
See Note on *ch. xlii. 8.* The Prophet persists in  
repeating what he had said in the foregoing Verses,  
that it was God alone that could make known these  
Events so long before hand, and that he did it,  
because he knew their Proneness to Idolatry, and  
therefore would take away any Pretence that could  
be made of ascribing this Foreknowledge unto Idols.  
*To open the Ear* is an Hebrew Phrase signifying, *to*  
*make known*: See *ch. l. 5.* the same Thing is other-  
wise expressed by *revealing the Ear*: See *ch. xxii. 14.*

Chapter 1 Sam. ix. 15. Job xxxvi. 10. where that Phrase is  
 XLVIII. translated by *opening the Ear*.

Ibid. *For I knew that thou wouldst deal very treacherously*] The Sense seems imperfect before these Words, which may thus be supplied: *I did foreshew thee these Things, because I knew thou wouldst deal very treacherously.* The Verb *Bogad* does properly signifie a Wife's being unfaithful to her Husband: See *Jerem. iii. 20.* and from thence it is applied to the Sin of Idolatry, which is often stiled *Spiritual Whoredom*, as being a Breach of that Covenant which the Jews made with God, as their King and Husband: See *Jer. iii. 14. Isa. liv. 5.* and *Bishop Patrick's Preface to his Comment on the Canticles.*

Ibid. *And wast called a Transgressor from the Womb*] Thou wast addicted to Idolatry from thy very Infancy, from the very Time thou livedst in *Egypt*: See *Ezek. xx. 8. xxiii. 3, 19, 27.*

Verse 9. Ver. 9. *For my Name's sake will I defer my Anger*] See the Note on ver. 11.

Verse 10. Ver. 10. *Behold I have refined thee, but not with Silver*] Not with such a furious Heat, as is requisite to melt down Silver, for then thou wouldst have been utterly consumed. See *Jerem. xxx. 11. Ezek. xxii. 20.*

Ibid. *I have chosen thee in the Furnace of Affliction*] I have took this Method to purge thee from thy Dross, and render thee a chosen People to my self. The Words may be rendered, *I have tried, or proved thee in the Furnace of Affliction*: For the Verb *Babar*, is sometimes equivalent to *Baban*: See *Prov. viii. 10. x. 20.*

Ver.

Ver. 11. *For mine own sake will I do it, for how should my Name be polluted?* Chapter XLVIII. God puts the People in mind, that the Mercies he vouchsafes to them in restoring their Captivity, are not due to their Merits, but are wholly to be ascribed to his own Goodness, and the Regard he hath to his Honour, which would suffer in the Opinion of the Heathen, if those that valued themselves for being his peculiar People, should be utterly forsaken by him: Compare *cb. lii. 5. Ezek. xx. 9. xxxvi. 20, 21, 22. Psal. lxxix. 10.* Verse 11.

*Ibid. And I will not give my Glory to another* I will not give Occasion to the Heathen, to think that their Gods are too powerful for me, which would more and more confirm them in their Idolatry, and sacrilegious Robbing me of mine Honour. See Note on *cb. xlii. 8.*

Ver. 12, 13. *Hearken unto me O Jacob and Israel my called, I am he, &c.* Verses 12, 13. An Exhortation to the Jews to hearken to the Voice of that God who had called them from the rest of the World, and chosen them to be his peculiar People, and who alone is the Maker and Sovereign Lord of all Things. The Word *Called*, alludes to God's calling *Abraham* out of an Idolatrous Country and Kindred, to be his Servant: *Gen. xii. 1.*

Ver. 13. *When I call them, they stand up together* Verse 13. As Servants ready to execute my Commands. See *cb. xl. 26.*

Ver. 14. *All ye assemble your selves together, Which among them hath declared these things?* Verse 14. A general Challenge to the Idols and their Worshipers, to bring Proof that ever such a remarkable Turn of Providence as that of the Jews Restoration, was



Chapter was foretold by any of the Heathen Oracles. Compare *ch. xli. 22. xliii. 9. xliv. 7. xlv. 21.*

*Ibid. The LORD hath loved him, he will do his pleasure on Babylon, and his Arm shall be on the Chaldeans.]* The Prophet speaks of *Cyrus*, whom God made the peculiar Object of his Favour, and the Conqueror of the *Chaldeans*, and Deliverer of his People: Wherein he was a Type of the *Messias*. See the Note on *ch. xlv. 1.*

Verse 15. Ver. 15. *I, even I have spoken, yea, I have called him, &c.]* Compare *ch. xlv. 1, 2, &c.*

Verse 16. Ver. 16. *I have not spoken in secret from the beginning.]* See *ch. xlv. 19.*

*Ibid. From the Time that it was, there am I.]* The two first Words in the *Hebrew*, *Meneth Hejotbab*, may be translated, *before the Time that this was [declared, or foretold:]* So the same Particle in *Mejom* signifies, *ch. xliii. 13.* where our Translators rightly render it, *before the day was:* So *ch. xviii. 2.* *Min bu* signifies *Aforetime:* Or thus, *before the Time that it happened, then I [foretold it:]* or *then I [had a Being,]* as the same Words *Sham Ani* may very fitly be rendered, *Prov. viii. 27.* for the Scope of that Place is to shew the Eternity of the Divine Wisdom: And *Missham* signifies *from that Time*, *Isa. lxxv. 20.* This Interpretation will make the Sense run clearer, to this Purpose; I have not delivered my Predictions in ambiguous Terms, because I am from all Eternity, and being present to all the Successions of Time, can clearly foresee those distant Events which my Providence produces.

*Ibid. And now the Lord God, and his Spirit hath sent me.]* The foregoing Part of the Verse shews, that the Words are spoken by God; and since

since it is here affirmed, That the Lord God hath sent him, we can understand the Words of none other but the *Second Person of the Blessed Trinity*, who was sent into the World by his Father, and was anointed to his prophetic Office by the Holy Spirit: See *ch. xi. 2. xlii. 1. lxi. 1.* Compare *Zech. ii. 10, 11.* Here, indeed, only the Divine Nature of the Son of God is directly spoken of, but it is usual in Scripture, to apply that to one Part of his Nature, which properly belongs to the other, because of the *Communication of Properties*, as the School-Men term it. Thus St. Paul saith, that the Jews tempted Christ in the Wilderness, *1 Cor. x. 9.* meaning the Logos, who afterward assumed human Nature, and was called the Christ. It need not seem strange, that Christ is introduced speaking these Words; for we find many other Texts which are spoken of God in the Old Testament, applied to Christ in the New; to shew us, that almost all the Prophecies of the Old Testament, relate to the Times of the Gospel, and are to receive their utmost Completion then: See the Note on *ch. viii. 14. xlv. 23.* And this will still appear more probable, if we consider, that several Passages in this Chapter, as well as the general Strain of these Prophecies concerning the Restoration of *Israel*, have a plain Aspect upon so ne further Restoration of the Church, in the latter Times, and its Deliverance from that *Mystical Babylon*, described in the *Revelation*. See *ch. xlv. 20, 22, 23.* and the Notes upon the 20th and 22d Verses of this Chapter.

Ver. 17. *I am the LORD thy God, who teacheth thee to profit. Who giveth thee Laws for thy good, to direct thee in the right Way.* Verse 17.

- Chapter XLVIII. Ver. 18. *Then had thy Peace been at a River, and thy Righteousness as the Waves of the Sea*] Thou hadst then been as remarkable for Vertue and Holiness, as for Peace and Prosperity: Or *Righteousness* may be taken as equivalent to Happiness: See Note on *ch. lxii. 1.*
- Verse 18. Ver. 19. *Thy Seed also had been as the Sand, &c.*] They had not been diminished by Invasions, Captivities, and other Judgments.
- Verse 20. Ver. 20. *Go ye forth of Babylon, &c.*] A divine Admonition to the Jewish Exiles to depart out of Babylon with all Speed, not to linger or make any Delays out of Kindness to the Place, or Fondness for the Idolatries there practised: Just so Lot was commanded immediately to depart out of Sodom, and not so much as look behind him, or shew any Token of Affection for the Place, *Gen. xix. 17.* This Admonition is renewed *ch. lli. 11.* repeated by the Prophet *Jeremiab, ch. l. 8. li. 6, 45.* and applied by *St. John* to Mystical Babylon, *Revel. xviii. 4.* And the Prophet orders this Message to be published to the Ends of the Earth, which implies that it is a Matter of general Concern.
- Verse 21. Ver. 21. *They thirsted not, when he led them through the Deserts, &c.*] The *Pluperfect Tense* is here used for the Future, a common Figure in the Prophets; See Note on *ch. xxi. 10.* The Words import, that God will take the same Care of his People in their Return home from Captivity, as he did in their Passage from Egypt through the Wilderness: See Note on *ch. xli. 18.*
- Verse 22. Ver. 22. *There is no Peace, saith my God, to the Wicked*] This Conclusion of the Chapter relates to the Reproofs and Exhortations given at the 4, 8, 10, 17, and 18th Verses; and it is an Admonition to the Jews,



Jews, to make a good Use of the Blessings here promised, or else they could not hope for any lasting Peace or Prosperity. But as several Passages of this the foregoing, and succeeding Prophecies have a further Aspect upon the future Deliverances of the Church, as hath been observed upon ver. 16. so I am apt to think these Words have an Eye upon the general Restoration of the Jews so often mentioned in the Prophets, which none of them will have a Share in, but such as repent and reform: See Ezek. xx. 34. 38. The same Admonition is given to the Church, with respect to the Deliverance out of *My-  
stical Babylon*: Revel. xvi. 15.

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Chapter XLIX.



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Chapter  
XLIX.

## CHAP. XLIX.

## The ARGUMENT.

The Prophet returns to the same Subject he had been discoursing upon, from ch. xli. to the End of the xlvith, and takes Occasion from the Return of the Jewish Captivity, which he had clearly foretold, ver. 20. of the foregoing Chapter, to forebiew the great Enlargement of the Church in After-times, by the Conversion of the Jews, and the Coming in of the Fulness of the Gentiles. Mr. White, indeed, is of Opinion, that in this, as well as many other Parts of this Prophecy, Isaiah had only the Restoration of his own Nation in View; but I cannot but be surprized to find that any Person, who sets up for a literal Commentator, can think that all those glorious Things, which are spoken here of the City of God, can be literally fulfilled in the Return of the two Tribes of Judah and Benjamin, when the Condition of the Nation was at best nothing near so flourishing, as it had been in the Days of David and Solomon.

Verse 1. Ver. 1.



LISTEN O Isles unto me,]  
See ch. xli. 1.

Ibid. The LORD hath called me from the Womb]

Some Persons have been designed by God for certain Offices from their very Birth,

as

as *Jeremiab* was: See *Jerem.* i. 5. and *St. Paul*, *Galat.* i. 15. and *John Baptist*, *Luke* i. 15. and *Isaiab*, if we understand these Words as any way relating to himself: But it is in an eminent Manner true of *Christ*, whom God hath in a peculiar Manner sanctified, or set apart for his Office of King, Priest, and Prophet, and sent him into the World to execute the same: See *John* x. 36. *Luke* i. 35.

*Ibid.* From the Bowels of my Mother hath he made mention of my Name ] See the Note on *ch.* xlii. 1.

*Ver.* 2. He hath made my Mouth like a sharp Sword ] The Prophets are often described as the Executioners of those Judgments which they denounce against Sinners: See the Notes on *ch.* vi. 10. and Compare *Jer.* v. 14. *Hos.* vi. 5. and in this Sense we may apply the Expression to *Isaiab*, or any other Prophet; but it is most remarkably true of *Christ*: See the Note on *ch.* xi. 4.

*Ibid.* In the shadow of his Hand hath he hid me ] The Phrase signifies being under God's immediate Protection: See *ch.* ii. 16. This likewise was in an eminent Manner verified of *Christ*: See *Job.* viii. 29. *Psal.* xci. 11.

*Ibid.* He hath made me a polished shaft ] Another Metaphor representing the Efficacy of God's Word, as spoken by his Prophets and Messengers.

*Ver.* 3. And said unto me, Thou art my Servant, Verse 3. O *Israel*, in thee I will be glorified ] If we follow this Translation, which seems to express the Hebrew best, the Words can be applied to none but *Christ*, as the Head and Representative of the Church, the *Israel* of God, who was to raise up the Tribes of *Jacob*, and restore the preserved of *Israel*: *ver.* 5 and 6. As on the contrary, the Word *Christ* sometimes is taken for the Church; See *1 Cor.* xii. 12. But some



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Verse 4.

some render the Words thus, *Thou art my Servant, Israel is he in whom I will be glorified by thee.* Concerning the Title of Servant, See the Note on ch. xlii. 1.

Ver. 4. *Then I said, I have laboured in vain, yet surely my judgment is with the Lord, and my work with my God.* The Words contain an Objection to what was affirmed ver. 3. That God should be glorified by his Ministry, which he here complains is altogether unsuccessful: However his Comfort is, that God is his Judge, who will reward him according to the Sincerity of his Endeavours.

As the Hebrew *Avon* signifies both Sin and the Punishment of it: so *Pemulah* signifies both the Work and its Reward: it is taken here in the latter Sense: Compare ch. xl. 10. lxii. 11.

Verses 5, 6.

Ver. 5. *Though Israel be not gathered, yet shall I be glorious, &c.* There is a various Reading in the Hebrew of this Verse, which produces a different Sense, according as the Particle *La* is read with an *Aleph* or a *Van*. If we follow the first Reading, which our Translators prefer, the Sense is, That although Christ's Ministry be unsuccessful in gathering the *Jews* into the Church; yet the Preaching of his Apostles should meet with better Success among the *Gentiles*, and should enlighten those that dwell in the remotest Parts of the World. If we follow the other Reading, the Words will import, That God hath ordained Christ to be a Light to the *Gentiles*, as well as the Glory of his People *Israel*. These Words are applied by St. Paul to the Preaching of Christ unto the *Gentiles*, *Act. xiii. 47. xxvi. 23.* and cannot with any Shew of Probability be understood of *Isaiah*, whatever *Gratius* or others pretend.

Ver.

Ver. 7. Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom Men despise, &c.] The Words describe the wonderful Progress of the Gospel, from small Beginnings, that the Author of it, from being the Contempt of all the great Men of the World, should come to be the Object of their Adoration: See ver. 23. This may in a lower Sense be understood of that Regard which Cyrus and other succeeding Monarchs had for the Jewish Nation and Temple (See the Note on ch. xlv. 24.) whereas during the Captivity they had been the Scorn of all their Neighbours: See Psalm lxxix. 4. Lament. ii. 15. Dan. ix. 16.

Verse 7.

Ver. 8. Thus saith the LORD, In an acceptable time have I heard thee, and in the Day of Salvation have I helped thee, &c.] The first publishing of the Gospel is that Time which God pitched upon as a Season of Mercy (See 2 Cor. vi. 2.) according to the Decree which he had concerted with his Son from all Eternity. Accordingly, when that Fulness of Time was come, God sent him into the World to be the Mediator of that New Covenant, which he would make both with the Jew and Gentile. See ch. xlii. 6. If we suppose this Verse to have any Relation to the Jews Return from Captivity, the Sense will be, That the Expitation of the seventy Years was the Time of Grace, in which God determined to hear and answer the Prayers of his devout Servants (See Psalm ciii. 17.) and restore them to their native Country, to re-people the Land which lay desolate.

Verse 8.

Ibid. To establish the Earth] To order and settle it by good Laws and Government: Compare Psalm xcvi. 10.

Ibid.

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XLIX.

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Verse 4.

Verse 9.

Verse 10.

Verse 11.

Ibid. To cause an inheritance to be fruitful. [Heritages] If we expound the Words in a Spiritual Sense, they imply the repairing what is decayed by Ignorance and Corruption, and making that fruitful which lay barren before. The Gentiles are Metaphorically described by the Wilderness and Ground that lies barren and uncultivated: Compare ch. xliii. 19, 20. xlii. 3. li. 3.

Ver. 9. [That thou mayst say to the Prisoners, Go forth] See Note on ch. xli. 7.

Ibid. [They shall feed in the ways, and their Pastures shall be in all high Places] They shall not want any Accommodation in their Return home: They shall be as well provided for as a Flock of Sheep that wants neither Pasture nor Water, though they should feed on the Top of barren Mountains: See the following Verse, and the Notes on ch. xxx. 25. xli. 18.

Ver. 10. [They shall not hunger nor thirst, neither shall the Heat nor Sun smite them] The Spiritual Sense of this and the foregoing Verse imports a plentiful Enjoyment of God's Ordinances (Compare Amos viii. 11.) together with Freedom from Persecution: See the Notes on ch. iv. 6. xxv. 4. The Words are applied by St. John to the Heavenly State of the New Jerusalem, Revel. vii. 16, 17. it being usual with the Prophets to describe the flourishing Times of the Church Militant by such Expressions as properly belong to the Church Triumphant, because every Advancement of God's Kingdom in this World, is a *Preludium*, or Earnest of the Kingdom of Heaven.

Ver. 11. [And I will make all my Mouths open, and my High Ways shall be exalted] Or rather, My Cause-ways shall be exalted: The Hebrew Word  
Mesillab



*Mesillab* signifies such Ways as are raised with Stone in low and marshy Grounds. So the Sense is exactly parallel with that of *ch. xl. 4.* Every Valley shall be exalted, and every Mountain shall be brought low. See the Note there.

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XLIX.

Ver. 12. Behold these shall come from far, and lo, these from the North and the West. See the Note on *ch. xliii. 5, 6.*

Verse 12.

*Ibid.* And these from the Land of Sinim. From the South Country, the Vulgar Latin renders it, to answer to the North and West mentioned before: It may either mean *Pelusium* in Egypt, called *Sin*, *Ezek. xxx. 15.* or the Wilderness of *Sin*, mentioned *Exod. xvi. 1.* both which lay Southward of *Judea*.

Ver. 13. Sing O Heavens, and be joyful O Earth, &c.] See the Note on *ch. xliv. 23.*

Verse 13.

Ver. 14. But Sion saith, the LORD hath forsaken me, &c.] The Words of the Jews despairing under their Captivity. Compare *Lament. v. 20, 21.*

Verse 14.

Ver. 15. Can a Woman forget her sucking Child? &c.] God is often described as bearing a fatherly Affection toward his People: See *Psal. ciii. 13.* *Malachi iii. 17.* But here the Comparison is raised higher, and he speaks of himself as having the same Tenderness for them as a Mother toward the Fruit of her Womb. Compare *Jerem. xxxi. 20.* *Hos. xi. 8.* God still retains that Kindness for the Posterity of *Abraham*, that he will never cast them off utterly: See *Rom. xi. 28, 29.*

Ver. 16. Behold I have graven thee upon the Palms of my Hands, thy Walls are continually before me. Thou art as dear to me, and as deeply imprinted in my Memory, as if thy Picture were drawn upon my Hand, or engraven in a Seal, and worn upon my Arm, so as to be always in my Sight.

Verse 16.

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Compare *Exod. xiii. 9. Cantic. viii. 6.* Some explain the Phrase, as if it were a Metaphor taken from an Architect, who draws the Model of a new Building, so as to have it always lie before him: In like manner should the Platform of their City be always before God's Eyes, in order to the re-edifying of it.

Verse 17. Ver. 17. *Thy Children shall make haste*] To return homeward: Some render it, *Thy Builders shall make haste*, in Opposition to the *Destroyers* mentioned in the following Sentence. But the following Verse favours the first Interpretation.

*Ibid. Thy destroyers and they that made thee waste, shall go forth of thee*] See the same Sense a little varied in the Expression, *ver. 19.*

Verse 18. Ver. 18. *As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an Ornament*] The Words allude to the Affection that Mothers have for their Children, who pride themselves in them as their greatest Ornament.

Verse 19. Ver. 19. *For thy waste and thy desolate Places, and the Land of thy Destruction, shall even now be too narrow by reason of the Inhabitants*] This must be understood either of the Accession of the Gentiles into the Church: See *ver. 22, 23.* typified by *Judaea* re-peopled after it had lain desolate: See the Note on *ver. 8.* or else we must suppose the Words point at some future Restoration of the Jewish Nation: For we do not find the Catalogues of those who returned, recorded in *Ezra* and *Nehemiah*, to answer this Prophecy. Nor did the Jews repossess the whole Extent of *Palestine* after the Captivity, or make that Figure in the World which they had done in former Times, and especially before the Separation of the Ten Tribes.

Verse 20. Ver. 20. *The Children thou shalt have, after thou hast*

*hast lost the other*] Those which thou shalt have after thou hast been for some time in a desolate Condition; See *ch. liv. 1.*

*Ibid. Shall say again in thine Ears*] Or rather, *Shall yet say in thine Ears*; i. e. The Time is yet to come when they shall say thus.

Ver. 21, 22. *Then shalt thou say in thine Heart, Wha hath begotten me these?* &c. Thus saith the

Lord God, *Behold I will lift up my Hand to the Gentiles, &c.*]

In the former Verse Jerusalem is represented as in a Surprise to find her self on a sudden replenished with Inhabitants after an utter Desolation: And in the latter, an Account is given of this miraculous Change, viz. That God would put it in the Hearts of the Gentiles, whither the Jews were led Captives, to send them Home again with all necessary Provisions for their Journey; See *Exra i. 4.* This may yet receive a further Accomplishment. Compare *ch. xi. 12. lx. 4.*

Ver. 23. *And Kings shall be thy Nursing-Fathers,* Verse 23.

*and their Queen's thy Nursing-Mother*] Cyrus, Artaxerxes, and other Persian Monarchs shewed signal Favour to the Jews; and Esther Darius's Queen, one of their own Countrey-women, saved the Nation from utter Destruction. But this Prophecy was more remarkably fulfilled in the Favours which Constantine and his Mother Helen, and other Christian Princes and Princesses have shewed to the Church, taking it into their Care and Protection, and sheltering it under their Government. Compare *Numb. xi. 12.*

*Ibid. They shall bow down to thee with their Face to the Earth, and lick up the Dust of thy Feet*] To lie prostrate at one's Feet was the highest Act of Adoration amongst the Eastern Nations; See *Gen. xlii. 26. 2 Sam. xviii. 28. Luk. xvii. 16.* and



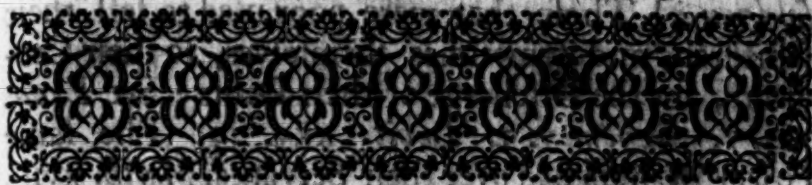
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is applied here to denote the great Honour and Deference, which the *Christian* Emperors and Kings should pay to the Church, submitting themselves to its Laws, and owning themselves its Disciples; it being the Custom of Disciples to sit at their Masters Feet, and receive Instructions from them in that Posture. To the same Custom the Phrase of *Licking up the Dust of thy Feet* may allude. Compare *eb.* xlv. 14. *lii.* 15. *lx.* 14. *Revel.* iii. 9. It may not be impertinent to observe further, the great Honour and Respect paid by the first Christian Emperors and Empresses to the Bishops of the Church, who always bowed down their Heads to them, when they desired their Blessing. See *Valesius's* Notes upon *Theodorit*, *Lib.* IV. C. 6.

Verse 24. Ver. 24. *Shall the Prey be taken from the mighty, or the lawful Captive delivered?* [An Objection urging the seeming Impossibility of rescuing the Jews from such a powerful Enemy as the *Babylonish* Empire, who had made an entire Conquest over them.

Verse 25. Ver. 25. *For I will contend with him that contendeth with thee, &c.* [God answers this Difficulty, by telling them, That he will take this Matter into his own Hands, and plead their Cause with their Enemies.

Verse 26. Ver. 26. *And I will feed them that oppress thee, with their own Flesh, &c.* [Those that are allied to us, by Countrey or Kindred, or any other Relation, are called *our own Flesh*: See *Judg.* ix. 2. *2 Sam.* v. 1. *Nebem.* v. 5. So the Phrase here imports, That God will set these Enemies of his People one against the other, and make them kill and destroy each other. See Note on *eb.* ix. 20. Accordingly *Cyrus* first conquer'd a great many of the Allies of the *Babylonians*, and made them serviceable in reducing the Capital City of that Empire.



CHAPTER L.

Chapter  
L.

The ARGUMENT.

God encourages his People still to depend upon him, by assuring them, that He hath not rejected them, but their Sins have constrained him to deal severely with them. And the Prophet shews both his Divine Commission to publish to them the glad Tidings of Redemption, and his Readiness to discharge that Office, whatever Discouragements or ill Treatment he might meet with upon that Account; wherein he was an exact Type or Figure of Christ.

Ver. 1.



HERE is the Bill of your Mother's Divorcement, whom I put away. The Covenant which God made with his People is commonly represented under

Ver. 1.

the Notion of a Marriage Contract; See Note on *ch. xlviii. 8*. In Allusion to this Notion, God demands of the Captives who despaired of his Mercy, (See *ch. xlix. 14*.) to produce the Bill of Divorce which he had given to their Mother: Whereas on the contrary, he was ready to receive her, whenever she would return from her Idolatries, and other Iniquities: See *Jerem. liii. 1*.

Ibi.

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Ibid. Or *which of my Creditors* is it, to whom I have *sold you?* Those that were poor used to sell their Children, and sometimes themselves, to their Creditors, for the Discharge of their Debts: See *Exod. xxi. 7. Nehem. v. 5. Levit. xxv. 39.* The same Power Masters had over their Servants, *Matth. xviii. 25.* God tells them he had no Occasion to exercise such a Power over them, but it was owing to their own Sins, that they were made Slaves to foreign Nations. Compare *ch. lii. 3. Psal. xlii. 12.*

Verse 2.

Ver. 2. *Wherefore, when I came, was there no man?* How comes it to pass, saith God, that when I sent Messages to you by my Servants the Prophets, there was no Man would take any Notice of them? See *Jerem. xxxv. 15.* In the same Sense Christ is said to come and preach Peace, that is, by his Apostles and Ministers; *Ephes. ii. 17.*

Ibid. *When I called, was there none to answer?* Compare *ch. lxv. 12. lxvi. 4. Prov. i. 24.*

Ibid. *Behold at my Rebuke I dry up the Sea, &c.]* For a Proof of his Power, God appeals to the Miracles he wrought in Egypt, *Exod. vii. 18.* at the Red Sea, and at Jordan, *Psal. lxxiv. 12, 13, 14, 15.*

Verse 3.

Ver. 3. *I cloath the Heavens with blackness, and I make sackcloth their Covering.]* The Expressions allude to the Egyptian Darkness, *Exod. x. 21.* Sackcloth was the Habit of Mourners, and is put here for a dark or black Colour: Compare *Revel. vi. 12.*

Verse 4.

Ver. 4. *The Lord God hath given me the Tongue of the learned, that I should know how to speak a Word in Season to him that is weary.]* The Prophet saith, that God hath appointed him to perform the Office of an Instructor and Comforter, to those that were weary under the Yoke of Captivity: Wherein he was an exact Type of Christ, whose Office



Office it was to speak Comfort to those who were wearied under the Burden of their Sins. *Matth. xi. 28.*

*Ibid. He wakeneth Morning by Morning, he wakeneth mine Ear to hear as the learned.]* Every Morning he putteth me in Mind of the Discharge of my Office, as Masters rouse up their Scholars betimes to learn their Lesson. The Words may be rendered, *He wakeneth mine Ear to hear, as Scholars [are awakened:]* For the Hebrew *Limmudin* signifies both Teachers and Disciples; and it is taken in the latter Sense by our Translators, *ch. viii. 16.* If we take the Word in this Sense, the Phrase which is translated, *the Tongue of the learned* in the foregoing Sentence, will signify *a docile or teachable Tongue*, which obeys the Dictates of its Instructor: See the following Verse.

Ver. 5. *The Lord God hath opened mine Ear, Verse 5. and I was not rebellious.]* He hath given me Instructions for the Discharge of mine Office, and I immediately complied with his Commands, and set about the Execution of it. The Phrase of *opening the Ears* is explained, in the Notes upon *ch. xlviii. 8.* Herein too *Isaiah* was a Type of *Christ*: Compare *Psal. xl. 6, 7, 8.*

Ver. 6. *I gave my back to the smiters.]* The Prophets generally met with very ill Treatment from the Men of their own Times; See *Act. vii. 58.* And though we have no particular Account of *Isaiah's* Sufferings, yet it appears from this Verse, that his Lot was no better than that of his Brethren; and the *Jews* have a Tradition, that he was at last sawn asunder by the Command of King *Manasseh.* The Expressions of this Verse were literally fulfilled in *Christ*; See *Matth. xxvi. 67. xxvii. 26.*

## A COMMENTARY

Ibid. *And my Cheeks to them that plucked off the hair*] By way of Contempt and Reproach; See *Lament. iii. 30.* The Septuagint render the Words, *Σταγόνας αὐτοῦ εἰς πάλμους*, *I gave my Cheeks to blows:* Which was literally fulfilled in our Saviour, *Mark xiv. 65.* *Job. xviii. 22.* where the Evangelists use the Word *πάλμους*, as if they alluded to this Prophecy.

Verse 7. Ver. 7. *Therefore have I set my Face like a Flint*] So as not to be brow-beaten or put out of Countenance by my Adversaries: Compare *Ezek. iii. 8, 9.* It requires an extraordinary Degree of Courage to reprove popular Vices, when their Abettors are numerous and powerful.

Ibid. *And I know that I shall not be ashamed:*  
Verse 8. Ver. 8. *He is near that justifieth me: Who will contend with me? &c.*] God will stand by me and pronounce me Innocent, and then I need not fear, or be dismayed at the worst Accusations the Malice of mine Enemies can suggest against me. Here is a solemn Process, or Tryal supposed, such as our Saviour underwent, whom God would in a signal Manner justify, or acquit from that unrighteous Sentence which Men had pronounced against him: See the Note on *ch. xlv. 25.*

Verse 9. Ver. 9. *Lo, they all shall wax old as a Garment, the moth shall eat them up*] Compare *ch. li. 8.* *Job xiii. 28.* They shall quickly die, and all their wicked Designs shall perish with them: Compare *ch. li. 12.* Thus *Herod* and *Pontius Pilate*, with the Chief Priests, are long since perished, but *Christ* lives and abides for ever.

Verse 10. Ver. 10. *Who is among you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in darkness, and hath no light? Let him trust*

trust in the Name of the LORD, &c.] Let those that fear God, and reverently obey all the Indications of his Will made known to them by his Prophets, though their present Circumstances look never so dismal, and they have no Glimmering of Hope or Comfort; yet let them continue to rely upon God, who in due time will visit them with Light and Salvation. The Meaning of God's Servant hath been already explained, upon *ch. xlii. 26.*

Ver. 11. *Behold all ye that kindle a fire, that compass your selves about with sparks* ] Or, *That increase the Flame*, as the Septuagint render the latter Part of the Sentence: For the Hebrew Verb *Azar*, whose original Sense is to Bind, signifies likewise to Increase or Strengthen, as *Abraham à Schultens* hath shewed in his *Observat. Arab. in Genesim*, cap. II. The Expression denotes those that seek for worldly Comforts, and neglect those Consolations which come from God: The Prophet pursues the same Metaphor which he had used in the foregoing Verse.

*Ibid. Walk in the light of your Fire, and in the sparks which ye have kindled; this shall ye have of my Hand, ye shall lie down in Sorrow* ] Make your best of these your Comforts, but I will forewarn you that you shall find your selves sadly disappointed; you shall sink under your Calamities, as a Beast that faints under his Burden, without any Hopes of Recovery out of them. Compare *ch. xlii. 17. Walk in the Light of your Fire*, is an Ironical Expression, like that of *Christ*, *Sleep on now and take your rest*; *Matth. xxvi. 45.* and that of *Amos*, *Come to Bethel and transgress*, *Amos iv. 4.*



# A COMMENTARY

## Chapter LI.

## CHAP. LI.

### The ARGUMENT.

*The Chapter begins with an Exhortation to the pious Persons of the Captivity, still to rely upon the Promises of God, which shall be eminently fulfilled in Christ; ver. 4, 5. the Prophet puts them in mind, that God had given them abundant Proofs of his Power and Goodness when he delivered them out of the Bondage of Egypt. Afterward the Prophet bewails the Miseries of Jerusalem, and tells her that God will take Pity of her Sufferings.*

Verse 1.

Ver. 1.



**H**EARKEN to me ye that follow after Righteousness] Compare ver. 7.

Ibid. Look unto the Rock whence you are hewn, &c.]

These Metaphorical Expressions are explained in the following Verse. The Expressions may allude to the Springs which issue forth from between the Rocks: Compare *ch. xlviii. 1.*

Verse 2.

Ver. 2. Look unto Abraham your Father, and to Sarah that bare you] As God gave an Original to your Nation, from Abraham and Sarah, two Persons past Age for having Children; so he could multiply their Posterity, though they should be reduced to a small Number.

Ibid. For I called him alone] The Hebrew Word is *Echad*, One, i.e. when he was but one single Person, without Child or Family. Abraham is elsewhere

where stiled *One*, as being singled out from the rest of his Kindred, to be the Original or Head of the Jewish Nation: See *Malach. ii. 10, 15. Heb. xi. 12.*

Ver. 3. *He will comfort all her waste places, he will make her Wilderness like Eden* ] A Proverbial Expression; See *Joel ii. 3.* This Promise primarily relates to the Peopling of *Judæa* after it had lain waste during the Captivity; but Mystically implies the Restoring Truth and Righteousness, when Ignorance and Corruption had overspread the Face of the World: See the Note on *ch. xlix. 8.* This latter Sense the following Words plainly point at.

Ver. 4. *For a Law shall proceed from me, and I will make my Judgment to rest for a light of the People* ] The latter Part of the Sentence may more properly be rendered, *I will cause my Judgment to break forth for a light to the People*: For the Verb *Ragang*, as many other Hebrew Words, hath two contrary Significations, (See the Note on *ch. xxii. 18.*) and signifies both to *Rest* and to *Break forth*. To this Sense it may most conveniently be expounded, *Jerem. xlix. 19.* where our Translation reads, quite contrary to the Design of the Place, *I will make him suddenly run away from her*: Whereas the Scope of the Text requires the Words to be thus rendered, *I will stir him up, and make him run (or seize) upon her*. But to return to the Text before us: The Prophet speaks of such a Law as should break forth and enlighten the most distant People, expressed by the *Isles* in the next Verse, which can be no other than the Gospel, as will plainly appear by comparing this Text with *ch. xlii. 4, 6.* where it is said that *Christ* is ordained to be a *Light to the Gentiles, to set Judgment in the Earth*, and that the *Isles* should wait for his Law.

## Chapter

## LI.

## Verse 5.

Ver. 5. *Mine arms shall judge the People*] That Power of God which shall accompany the Preaching of the Gospel. Compare ver. 9. and 1 Cor. i. 24. Psal. lxxvii. 4. and xcvi. 9.

Ibid. *The Isles shall wait upon me*] See the Notes upon ch. xi. 11. lx. 9.

## Verse 6.

Ver. 6. *For the Heavens shall vanish away like smoke, and the Earth shall wax old like a Garment—but my Salvation shall be for ever, and my Righteousness shall not be abolished*] When Heaven and Earth shall be dissolved, then is the Time for fulfilling that Righteousness and Salvation, which I promise to my Servants: See 2 Pet. iii. 12, 13. Compare Matth. xxiv. 35.

## Verse 7.

Ver. 7. *The People in whose heart is my Law, fear ye not the Reproach of Men*] They that have the Law of God deeply imprinted upon their Minds, with the Obligations lying upon them to obey it, and the Advantages they will receive by the Practice of it, will never be moved or drawn aside from their Duty by the Flouts or Reproaches of the Ungodly: See Psal. cxix. 51, 52.

## Verse 8.

Ver. 8. *For the Moth shall eat them up like a Garment*] See the Note on ch. i. 9.

## Verse 9.

Ver. 9. *Awake, awake, put on strength, O Arm of the LORD*] The Prophet by an elegant Figure addresses himself to God, to stir up his Strength, and exert it in Behalf of his oppressed People, as he did in former Times, when he delivered them out of the Egyptian Bondage.

Ibid. *Art not thou it that hast cut Rabab?*] Egypt is sometimes called by the Name of Rabab; See Psal. lxxxvii. 4. lxxxix. 10. the Word signifies Strong or Proud: See the Note on ch. xxx. 7.

Ibid. *And wounded the Dragon*] See the Note on ch. xxvii. 1.

Ver.



Ver. 11. Therefore the redeemed of the Lord shall return, &c. See the Notes on ch. xxxv. 12.

Ver. 12. Who art thou, that thou shouldst be afraid of a Man that shall die? See the Note on ch. 19.

Verse 12.

Ver. 13. And where is the fury of the Oppressor? It shall so suddenly vanish, that if you look after it, there shall no Footsteps of it remain. Compare Job xx. 7.

Verse 13.

Ver. 14. The Captive exile hasteneth that he may be loosed, &c. The Hebrew runs plainly thus: The captive Exile shall quickly be delivered; he shall not die in the Pit, [or Prison] neither shall his Bread fail.

Verse 14.

Ibid. And that he should not die in the Pit. The Pit is that Part of the Prison called the Dungeon: See Jer. xxxvii. 16. xxxviii. 6. Lam. iii. 53. Zech. ix. 11.

Ver. 15. But I am the Lord thy God, that divideth the Sea, &c. The Connection of this Verse with what goes before will better appear, if we render it, For I am the Lord thy God, &c. God's dividing the Red Sea is here alluded to, Compare Psal. lxxiv. 13. Job xxvi. 12. which Place may not improbably be expounded with Relation to the same Miracle; for the whole Verse runs thus, He divideth the Sea with his Power, and by his Understanding he smiteth through the proud: Where the Hebrew Word rendered Proud, is Rakab, the Name of Egypt, as hath been observed upon ver. 10. of this Chapter.

Verse 15.

Ver. 16. And I have put my Words in thy Mouth. I have made thee my Oracle, I have entrusted thee with the Office of declaring my gracious Promises to the Godly, and my Threatnings to the Wicked. This may be understood in a lower Sense of Isaiah, but is chiefly meant of Christ: Compare ch. xlix. 2. l. 5, 6, lix. 21.

Verse 16.

Ibid.

## A COMMENTARY

*Ibid.* And have covered thee in the shadow of my Hand] See *cb.* xlix. 2.

*Ibid.* That I may plant the Heavens and lay the Foundation of the Earth, and say unto Zion, Thou art my People] A Political Government in the Prophetical Idiom is often expressed by the several Parts of the Creation; According to which Analogy, Rulers and Magistrates are denoted by the Heavenly Bodies, and inferior People by the Earth; See the Note on *cb.* xiii. 10. If we take the Words here in this Metaphorical Sense, they import, That God publishes these gracious Promises by the Ministry of *Isaiab*, in order to the restoring of the Jewish Nation, and settling them in a Political Government again, subsisting by themselves and governed by their own Laws. But the Words do further imply a Promise of that new State of Things, called afterward a *new Heaven*, and a *new Earth*, *cb.* lxxv. 17. lxxvi. 22. wherein *Christ* will reward his Saints and eminent Servants, and where he himself will immediately preside over them. *Revel.* xx. 4. See the Note on *cb.* xlv. 18.

Verse 17. Ver. 17. *Awake, awake, stand up O Jerusalem, which hast drunk at the hand of the LORD the Cup of his Fury: Thou hast drunken the dregs of the Cup of Trembling, and wrung them out]* The Prophet speaks of *Jerusalem*, as one lying astonished under the Stroke of God's Judgments, which are commonly represented under the Notion of a Cup of intoxicating Liquors, because they amaze Men, and bereave them of their Judgment and Discretion. *Drinking the Dregs* of this Cup is the same with taking it off to the Bottom, where the strongest and most nauseous Part of the Potion was settled, and implies that God did not in the least spare her, but

but poured out the full Measure of his Wrath upon her. Compare *Psalms* lxxv. 8. *Jerem.* xxv. 15, 16. *Ezek.* xxiii. 32, 33, 34. *Revel.* xiv. 10. Some suppose the Metaphor to be taken from that intoxicating Liquor which was wont to be given to condemned Persons, to stupify them before their Execution: Such as was offered to *Christ*, *Matth.* xxvii. 34.

Ver. 18. *There is none to guide her among all the Sons whom she hath brought up, &c.* Although she is in this helpless distracted Condition, and hath most Need of Support and Comfort, yet there are none of her own Children that are able to give it her: See *ver.* 20. and therefore it is from God alone that she must expect Relief: *ver.* 22.

Ver. 19. *These two Things are come upon thee—* Verse 19. *Desolation and Destruction, and the Famine and the Sword*]. *Abraham a Schulten's* in his *Observations* upon *Job*, remarks that the Hebrew Word *Shôd*, Desolation, is properly used of Famine: See *Job* v. 22. So that *Desolation and Famine, Destruction and the Sword* are equivalent Terms, and are the two Evils here mentioned. To make the Sense plainer, he thus translates the Words, *These two things are come upon thee—Desolation and Destruction, even the Famine and the Sword*: The Copulative Particle being sometimes used by way of Explanation: So *1 Sam.* xxviii. 3. *They buried him in Ramah, even in his own City*: Where it is in the Hebrew, *And in his own City*: See likewise *1 Sam.* xvii. 40.

*Ibid.* *Who shall be sorry for thee?* Who is there left to take Pity on thee, since thy Children are all in as miserable a Condition as thy self? See the 18th and the following Verse.

*Ibid.* *By whom shall I comfort thee?* What human Means of Comfort is there left for thee? Compare *Amos* vii. 2. Ver.



Chapter

L.

Verse 20.

Ver. 20. *Thy Sons have fainted; they lie at the head of all the Streets, like a wild Bull in a Net.* [A Description of the miserable Condition of the City when it was just taken by the Enemy, and the choicest Men for Youth and Courage lay weltering in their own Blood in every Street, struggling for Life like a wild Bull taken in a Toil, and sinking under the Weight of God's Wrath. When God delivered up Zedekiah into the Hands of his Enemies, he is said to spread his Net upon him, Ezek. xlii. 13. xvii. 20.]

Verse 21.

Verse 22.

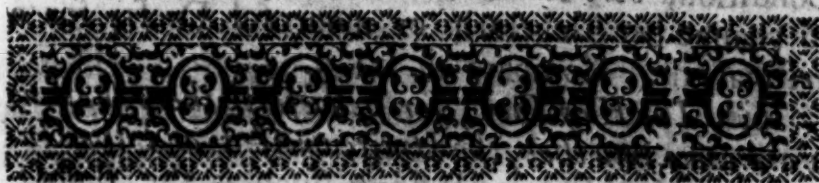
Ver. 21. *And drunken, but not with Wine* [See v. 17.]  
 Ver. 22. *Thou shalt no more drink it again* [Some render the Words, *Thou shalt no longer drink thereof*. Compare Ezek. xxxix. 28. If we follow the common Translation, and understand this of Jerusalem, it must mean that such a Judgment should not come upon it again in several Ages, a long Continuance being often stiled for ever, in the Hebrew. But by comparing this Verse with ver. 16. and with ch. liv. 9. we may conclude, that this Prophecy hath a further Prospect upon a new State or Restoration of the Jews, which is still to be expected. See likewise ch. xxxv. 8, 9. lii. 1. lx. 15. and lxii. 8.]

Verse 23.

Ver. 23. *But I will put it into the Hands of them that afflict thee* [Compare ch. xlix. 26. Jerem. xxv. 29. Revel. xviii. 6.]

Ibid. *Which have said to thy Soul, Bow down that we may go over* [The Expression alludes to the Custom of Conquerors to tread upon the Necks of the conquered: See Josh. x. 24. Psalm lxvi. 12. The Phrase of bowing down the Soul signifies undergoing great Oppression and Misery: See Psal. lvii. 6.]

CHAP.



CHAP. LII.

Chapter  
LII.

The ARGUMENT.

The Prophet congratulates Jerusalem upon her Restoration after the Captivity, and tells her how every Thing about her would put on a new Face, upon that joyful Occasion. In which Description he hath plainly an Eye to the Renovation of the Church under the Gospel. And in speaking upon this Subject, he very naturally brings in a Description of Christ in his State of Humiliation and Sufferings, together with the Glory which would accrue to himself, and the Advantages which all true Believers would receive from thence. But according to Mr. White's Interpretation, this Prophecy must come in very abruptly, without any Connexion with what goes before, or what comes after.

Ver. 1. **WAKE**, awake, put on thy Verse 1.



**Awake**, O Sion] Thou hast for a long time been in a State of a Silence and Obscurity, like one dead and buried, rouse up thy self, and resume thy former Prowels and Dignity. Compare ch. li. 17.

Ibid. Put on thy beautiful Garments] Jerusalem is described as lying in the Dust, in a disconsolate  
H h h Con-

Chapter LII. Condition, *ver. 2.* but here the Prophet exhorts her to change her Sackcloth or mournful Dress, for a festival one. Compare *ch. lxi. 3.*

*Ibid. The Holy City; for henceforth there shall no more come into thee, the Uncircumcised and the Unclean]* No Aliens or Infidels, such as the *Babylonians*, shall invade thee. Compare *Nabum i. 15.* This mystically implies the Churches being purified from all Corruptions, and the Contagion of the Wicked: See the Note on *ch. xxxv. 8.*

Verse 2. *Ver. 2. Shake thy self from the Dust, arise and sit down O Jerusalem]* The City before lay in the Dust, and was buried in its own Ruins. Compare *ch. iii. 26. xlvii. 1.* But now she is exhorted to rise from the Ground, where she had lain prostrate, *ch. li. 23.* and sit upon her Throne or Seat of Authority, as the Mother City of the Jewish Nation.

*Ibid. Loose thy self from the Bands of thy Neck, O Captive Daughter of Sion]* Captivity and Slavery are often expressed by the Yoke of Bondage: See *Deut. xxviii. 48. Jerem. xxviii. 14.*

Verse 3. *Ver. 3. You have sold your selves for nought, and ye shall be redeemed without Money]* For your Iniquities you sold your selves, *ch. i. 1.* So foolish a Bargain you made, as to venture the parting with your Liberty only to enjoy your Sins and idolatrous Customs: You received no valuable Consideration when you thus enslaved your selves, and therefore to make the Sale and the Redemption correspondent to each other, you shall be rescued out of this Oppression *gratis*, which I will do by *Cyrus*: See *ch. xlv. 13.* The Words, in the mystical Sense, may fitly be applied to the miserable Captivity to which Sinners enslave themselves, and the Freedom of that Redemption which Christ hath wrought for them. Compare *1 Pet. i. 18. Rom. iii. 24.* Ver.



Ver. 4. *My People went down afore-time into Egypt, and the Assyrian oppressed them without Cause*] Compare Jer. 1. 17. By the Assyrian is meant the Succession of Assyrian Kings, Tiglath-pileser, Sennacherib, and the rest down to Nebuchadnezzar; for the Kings of Babylon are sometimes stiled Kings of Assyria: See Note on ch. xiv. 25. The Jews had given these Princes no just Cause for their ill Usage of them: Though God for just Reasons made them his Instruments in punishing a wicked People. Egypt and Assyria are often joyned together as the two great Oppressors of God's People: See Note on ch. xi. 16.

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Verse 4.

Ver. 5. *Now therefore what have I here, saith the LORD?*] Or, *what have I to do here?* See Note on ch. xxii. 16. that is, What have I to do with the Babylonians? When I gave my People into their Hands, as the Instruments of my Vengeance: (See Jerem. xxvii. 5, 6.) I never made over to them the Right that I have in my People.

Verse 5.

Ibid. *That my People is taken away for nought: They that rule over them make them to howl, and my Name is continually blasphemed*] They had no valuable Consideration given them for their Liberty, ver. 3. nor did they injure the Babylonians first, that they should requite them in this manner, ver. 4. (to this Sense the Word *Hinnam* is often rendered *without Cause*: See Psal. xxxv. 7, 19. lxix. 4. cix. 3. cxix. 161. Lament. iii. 52.) They met with ill Usage, and I got no Honour by it. On the contrary, *my Name is continually blasphemed*: That is, the Infidels take Occasion from my delivering up my People into their Hands, to reproach me as if I were either forgetful of them, or unable to help them: See the Note upon ch. xlviii. 11.

Chapter  
LII.

Verse 6.

Ver. 6. *Therefore my People shall know my Name, &c.*] They shall know my Power, that it is I have made this Promise of restoring them, who am always ready at hand to make good what I say: So some render the latter Part of the Verse, *That I am he that doth speak, and I am ready at Hand* [to perform it.]

Verse 7.

Ver. 7. *How beautiful upon the Mountains are the feet of him that bringeth good tidings, &c.*] A Poetical Description of the Messenger who first brought the good News of Cyrus's Decree for the People's Return home, whom the *Watchmen*, mentioned *ver. 8.* are supposed to descry afar off from the Tops of the Mountains, making all possible haste to publish this happy News, a signal Instance of God's over-ruling Providence, and of the peculiar Care he hath for his Church. This Text is very fitly applied by *St. Paul*, to the first Preachers of the Gospel, *Rom. x. 15.* the very Word importing *good Tidings* of Peace and Salvation, whereby the Kingdom of God was erected among Men. Accordingly we may observe that those Psalms wherein we find that Expression, *The Lord reigneth*, are by the Generality of Interpreters, both Jewish and Christian, expounded of the Times of the *Messias*: See *Psal. xciii. xcvi. xcvi.*

Verse 8.

Ver. 8. *Thy Watchmen shall lift up the Voice, &c.*] By *Watchmen* are meant Preachers or Prophets; See *ch. lvi. 10. Ezek. xxxiii. 7.* The Words may be understood particularly of *Haggai* and *Zechariah*, with respect to the Return from the Captivity, and may be applied to the first Preachers of the Gospel, in After-times.

*Ibid. They shall see Eye to Eye*] That is, clearly and evidently; the Phrase means the same as *Face to Face*.

Ver.

Ver. 9. *Sing together ye waste places of Jerusalem*] See *ch. xlix. 8. li. 3.* Chapter LII.

Ver. 10. *The LORD hath made bare his Holy Arm*] He hath given evident Tokens of his Power and Holiness. Verse 10.

*Ibid. All the Ends of the World shall see the Salvation of our God*] The plain Import of the Words, and the parallel Text, *Psal. xcvi. 3.* shew, that this must be understood of the Revelation of the Gospel.

Ver. 11. *Depart, depart ye, go ye out from thence*] Verse 11. See the Note on *ch. xlviii. 20.*

*Ibid. Touch no unclean thing*] The Expression is taken from the legal Pollutions contracted by touching any Thing which was unclean; See *Levit. xxii. 4, 5, 6.* and is a Command to God's People, and the Priests especially, to cleanse themselves from all those Defilements they may have contracted, by living among the Wicked.

*Ibid. Be ye clean ye that bear the Vessels of the LORD*] The Priests under the Law had the Charge of the holy Vessels, and all the Furniture of the Temple committed to them; See *Numb. iii. 8.* and they were particularly enjoined to keep themselves free from all manner of Pollutions; See *Levit. xxi. and xxii.* The mystical Sense of which Command, extends to all Christians; See *2 Cor. vi. 17.* who are called an *holy Priesthood*, *1 Pet. ii. 5.*

Ver. 12. *For ye shall not go out with haste, nor go by flight: For the LORD will go before you, and the God of Israel will be your Rere-ward*] Your Fathers were thrust out of *Egypt in haste*, *Exod. xii. 33, 39.* but ye shall have sufficient Notice of your Departure out of *Babylon*, that ye may purifie and prepare your selves for it: and God himself shall be both



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both in the Head and Rear of you, and like the Pillar of Cloud in the Wilderness, shall be both your Guide and Defence: See *Exod. xiv. 19. 20.*

Verse 13. Ver. 13. *Behold my Servant shall deal prudently* Or, *shall prosper*, as the Margin reads, more agreeably to what follows. Here begins a new Section, which reaches to the End of the next Chapter, and contains so clear a Prophecy of the *Sufferings of Christ, and the Glory that should follow*, that all Christian Interpreters forsake *Grotius* here, even those that too servilely copy after him in other Places, and think that this Prophecy can be applied to none but *Christ*; who is here called *God's Servant* in an eminent Sense: See the Note on *ch. xlii. 1.*

*Ibid. He shall be exalted, and extolled, and be very high* ] He shall be exalted to be the Head of a numerous Offspring, to *justify many*, and to *divide the spoil with the strong*, *ch. liii. 10, 11, 12.* The Glories of the *Messias* are elsewhere in the Prophets set forth in the most magnificent Terms. And the *Jews* have a remarkable Saying recorded in some of their oldest Writers, *That the Messias should be exalted above Abraham, be extolled above Moses, and be higher than the Angels*: A Sentence that seems to have been derived to them from a more ancient Tradition; for we find *St. Paul* in the *Epistle to the Hebrews*, proves the super-eminent Dignity of *Christ*, by the same Topicks; by shewing him to be greater than *Abraham*, *Heb. vii. 6, 7.* Worthy of more honour than *Moses*, *ch. iii. 3, 5, 6.* and higher than the *Angels*, *ch. i. 4, &c.*

Verse 14. Ver. 14. *As many were astonished at thee* ] The Prophet speaks of that Surprise and Astonishment Men were seized with, by the unexpected Change they observed in *Christ's* outward Appearance, at the Time

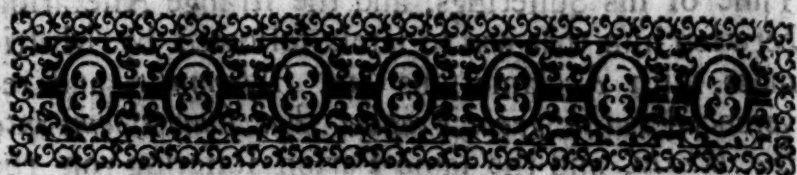
Time of his Sufferings, and the strange Alteration between him that was so lately followed by Multitudes, with Acclamations and *Hosannas*, and revered as *the great Prophet that should come into the World*, and the same Person suffering on the Cross, and treated as *the scorn of Men, and the outcast of the People*: See *Matth. xxvii. 39.—42.*

*Ibid.* His Visage was so marred more than any Man, &c.] See *ch. liii. 2.*

Ver. 15. *So shall he sprinkle many Nations*] His Verse 15. Sufferings, however they may render him despicable for the present, yet shall bring great Benefit to others, and in the End redound to his own Glory: He shall purify whole Nations by his Blood, and present them holy to God. The Expression alludes to the legal Aspersions, by which the People were sanctified. Compare *Ezek. xxxvi. 25. Heb. ix. 13, 14. 1 Pet. i. 2.*

*Ibid.* The Kings shall shut their Mouths at him] The greatest Kings and Princes shall submit themselves to him, laying their hands upon their Mouths, and hearkening to his Instructions with the profoundest Reverence and Attention. Compare *Job xxix. 9, 10. xl. 4.* and see above *ch. xlix. 23.*

*Ibid.* For that which had not been told them, shall they see, and that which they had not heard, shall they consider] Those Nations and their Kings shall be instructed in such Heavenly Truths, as human Reason could never be able to discover. The Gospel is called a *Mystery kept secret from Ages and Generations*, the Knowledge of which could not be attained but by Divine Revelation: See *Rom. xvi. 25. Ephes. iii. 5, 9.*



Chapter  
LIII.

C H A P. LIII.

The ARGUMENT.

*This Chapter describes the Circumstances of our Saviour's Sufferings so exactly, that it seems rather an History of his Passion, than a Prophecy: And it is so undeniable a Proof of the Truth of Christianity, that the bare Reading it and Comparing it with the Gospel History, hath converted some Infidels.*

Verse 1. Ver. 1.



*HO hath believed our Report?*

*&c.] This is spoken in the Person of Christ and his Apostles: Who, say they, among our own Country-men, hath*

*believed our Preaching or Doctrine? So the Word Shemuab signifies, ch. xxviii. 9. and although God hath shewed such visible Tokens of his Power (Compare ch. lii. 10.) in those Miracles by which he hath given Testimony to our Mission; yet how few of our own Nation are convinced by them? Compare John xii. 37, 38. Rom. x. 16.*

Verse 2.

*Ver. 2. For he shall grow up before him as a tender Plant, and as a Root out of a dry Ground]* The Prophet assigns the Cause of the Jews rejecting Christ, viz. the Meanness of his outward Appearance. The *Messias* is elsewhere described under the Resemblance



semblance of a *Branch* or *Gion* growing out of the Stem or Stock of *David*: See *ch. xi. 1. Jerem. xxiii. 5.* But here he is resembled to a little *Sucker*, the liberal Interpretation of the Word *Gionak*, and to a *Branch* growing out of a *dry Ground*, which looks withered, and does not promise either *Life* or *Fruit*. The Word *Shareh*, *Root*, should rather be translated *Branch* or *Shoot*. See the Note on *ch. xi. 10.*

*Ibid. He shall grow up before him.* That is, before the Lord, mentioned *ver. 1.* under his immediate Care and Inspection; so the Expression of *Dwelling before God*, signifies abiding under his Protection, *Psal. lxi. 7.* or *before him* may signify here, according to God's determinate Counsel and Purpose, as the Phrase denotes, *Rom. iv. 17.*

*Ibid. He hath no Form, nor Comeliness &c.* The Meanness of his outward Circumstances, especially when he came to be condemned as a Malefactor, made his Person appear despicable. Compare *ch. lli. 14.* From this Text *Justin Martyr, Clemens Alexandrinus, Tertullian*, and others of the ancient Fathers, concluded our Saviour's Person to have been deformed, an Opinion in my Judgment not at all probable. In the fourth and following Centuries a quite contrary Notion was advanced by *St. Jerom* and others, *viz.* That Christ was a Person of extraordinary Comeliness, which they grounded chiefly upon that Place of the *xlvth Psalm, ver. 3. Thou art fairer than the Children of Men, &c.* From these two contrary Opinions we may conclude, that the making or setting up the *Image* or the *Picture of Christ*, was no Part of religious Worship in the early Ages of Christianity, or else there would have remained some more certain

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Verse 3.

Tradition concerning his outward Shape and Person.

Ver. 3. *A Man of Sorrows and acquainted with Grief*] Enduring the continual Contradiction of Sinners, and all the ill Treatment that the Malice of Men or Devils could suggest. See *Luke xxii. 53.*

*Ibid.* And we hid as it were our Faces from him] Out of Aversion or Contempt: Compare *Job. i. 15. liv. 8. lix. 2.* So to turn away our Face from the Needy, *Ecclus. iv. 5.* is to disregard him, and take no Pity on his Sufferings.

Verse 4.

Ver. 4. *Surely he hath born our Grievs, and carried our Sorrows*] He hath born the Evils and Punishments which were due to our Sin. The two Hebrew Verbs *Nasa* and *Sabal* properly signify to bear the Punishment due to Sin. The former is taken so in that noted Expression, when any Person is said to *bear his Iniquity*, i. e. the Punishment of his Iniquity. The latter signifies properly to have Iniquity laid upon one as a Burden, which is the same with undergoing the Punishment due to it. So this Word is used *Lam. v. 7.* *Our Fathers have sinned and are not, and we have born their Iniquities*, that is, we have been punished in their Stead. It is used again in the same Sense, at the 11th Verse of this Chapter.

*Ibid.* *Tet we esteemed him stricken, smitten of God, and afflicted*] His Enemies looked upon him as forsaken of God, and derided him for his vain Boasts that God was his Father: See *Matth. xxvii. 43.*

Verse 5.

Ver. 5. *The Chastisement of our Peace was upon him*] He suffered those Chastisements, or Punishments by which our Peace with God was wrought, and Satisfaction was made to the Divine Justice: See *Rom. v. 1. Ephes. ii. 14.*

Ver.

Ver. 6. *All we like Sheep are gone astray*] A Chapter  
 Proverbial Expression: See Psalm cxix. 176. Zech.  
 x. 2. Matth. xviii. 12, 13. Luk. xv. 4. Chapter  
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Ibid. *And the Lord hath laid on him the In-* Verse 6.  
*quiries of us all*] The Letter of the Hebrew runs  
 thus: *The Lord hath made the Iniquities of us all*  
*to meet on him, or to fall upon him, as the Verb*  
*Pagang signifies, Judg. viii. 21. xv. 12. Amos v. 19.*

Ver. 7. *He was oppressed, and he was afflicted*] Verse 7.  
 The Words may better be rendered, *It was exacted*  
*of him, and he answered the Demand*: That is,  
 He gave that Satisfaction which God's Justice de-  
 manded for our Sins.

Ibid. *Yet he opened not his Mouth*] All the hard  
 Usage he met with, did not prevail with him to  
 utter any intemperate Expression, or to make any  
 Return to the ill Language which was given him:  
 See 1 Pet. ii. 23, 23. Nay he even abstained from  
 making his just Defence, any further than it was  
 necessary for him to plead his Innocence: See Matth.  
 xxvi. 63. xxvii. 12.

Ibid. *He is brought as a Lamb to the Slaughter*] Meekly submitting to the Violence of his Persecu-  
 tors, and not offering to make the least Resistance:  
 See Matth. xxvi. 52, 53. *To go as an Ox, or Lamb*  
*to the Slaughter* is another Proverbial Expression,  
 which we meet with Prov. vii. 22. Jerem. xi. 19.  
 but of a different Signification, denoting a false  
 Security, or Insensibility of Danger, to which Sense  
 it is explained by Jeremiab himself, in that Place, *I*  
*knew not, saith he, that they had devised Devices*  
*against me.* And therefore that Text is very imper-  
 tinently alledged by Grotius here, to justify his ap-  
 plying this Part of the Prophecy to Jeremiab's Case.



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Verse 8.

Ver. 8. *He was taken from Prison and from Judgment*. We do not read that Imprisonment was any Part of *Christ's* Sufferings: So I think the marginal Reading is to be preferred, *He was taken away by Distress and Judgment*, or it may be rendered, *He was carried away to Execution* (so the Participle of *Lakkak* is used *Prov.* xxiv. 11.) by tyrannical Oppression, and a Sentence of Condemnation. The Word *Notzer* which our Translation renders *Prison*, is rendered *Oppression*, *Psal.* cvii. 39.

*Ibid.* *And who shall declare his Generation?* Who can declare the Wickedness of the Men of that Age, or Generation? Who cut off this innocent Person in so unjust a Manner. The Hebrew Word *Dôr* often signifies the Men of such an Age or Place. See *Gen.* vii. 1. *Deut.* xxxii. 5. 20. *Psal.* lxxviii. 8. In the same Sense is *zera* frequently used in the New Testament, particularly *Matth.* xii. 45. xxiii. 36. Some Commentators understand this Text of *Christ's* eternal Generation, but then I conceive the Word in the Hebrew should have been *Taledoth*.

Verse 9.

Ver. 9. *And he made his Grave with the wicked, and with the rich in his Death, because he had done no Violence, &c.* Some render the Words thus, *His Grave was appointed with the Wicked* (being crucified with Malefactors) *but he was with the Rich in his Death*, being buried in the Monument of *Joseph of Arimathea*, or *his Sepulchre was with the Rich*: So *Schindler* renders the Word *Bemothau*, as if it were derived from *Bamab*. Others to this Purpose, *God delivered him even to the Grave and to Death into the Hands of the Wicked and the Powerful*: The Word *Rich* is sometimes taken in an ill Sense for a Tyrant or Oppressor: See *Job*

xxvii. 19. compared with ver. 13. and so they understand it here, and translate the latter Part of the Verse thus, *Not for any Violence that he had done, or that any Deceit was found in his Mouth.* The very same Hebrew Particles, *Nal lo*, being thus translated, Job xvi. 17. Or else taking those Particles in that Sense, we may very well join this Sentence to the following Verse thus, *Although he had done no Wickedness, neither was any Deceit in his Mouth, yet it pleased the LORD to bruise him.*

Ver. 10. *When thou shalt make his Soul an Offering.* Verse 10. for Sin, *he shall see his Seed*]. Our Saviour's Words, Job. xii. 24. are a Commentary upon this Place, where speaking of the Benefits that would follow from his Death, he saith, *Except a Corn of Wheat fall into the Ground, and die, it abideth alone, but if it die, it bringeth forth much Fruit.*

Ibid. *He shall prolong his days*]. Being raised up from the dead, he shall die no more, Rom. vi. 9.

Ibid. *And the pleasure of the LORD shall prosper in his hand*]. The Redemption and Salvation of Mankind, is often called God's good Pleasure; as being both highly acceptable to him, and likewise proceeding purely from his good Pleasure, and free Grace. See Ephes. i. 5, 9. 2 Thess. i. 11. Job. vi. 39.

Ver. 11. *He shall see of the travail of his Soul, and shall be satisfied*]. He shall rejoyce to find that his Death and Sufferings have not been in vain, but the Means of saving so many: To this Sense some understand that Text of St. Paul, where he saith, that Christ, *for the joy which was set before him, endured the Cross, despising the Shame.* Heb. xii. 2.

Ibid.

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Ibid. By his Knowledge ] By such a Knowledge of Christ, as produceth Faith and Obedience: See *Joh. xvii. 3. Philip. iii. 8. 9. 2 Pet. i. 2.*

Ibid. Shall my righteous Servant ] St. John alludes to this Place, when he calls our Saviour, *Jesus Christ the Righteous*, 1 *Joh. ii. 1.* Concerning the Title of Servant, See the Note on *ch. xlii. 1.*

Ibid. Justific many ] The Writers of the New Testament allude to this Text, when they say that *Christ gave his Life a Ransom for many*, *Matth. xx. 28. His Blood was shed for many*, *ibid. ch. xxvi. 28. Christ was once offered to bear the Sins of many*, *Heb. ix. 28.* and *By the Obedience of one, shall many be made Righteous*, *Rom. v. 19.* where the *ὁ ἄναξ*, the Many, are equivalent to all Men, as appears by the foregoing Verse.

Verse 12. Ver. 12. Therefore will I divide him a Portion with the Great ] The Words may be rendered more exactly to the Hebrew, thus, *I will bestow many upon him*, or, *I will give him his Share or Possession in many*: To this Sense the Septuagint render it, *κατανομήσει πολλά*. Thus the Expression is equivalent to that of *Psal. ii. 8. I will give him the Heathen to his Inheritance, &c.* Any Gift is expressed in Hebrew by a Share or Lot in a Division: The Phrase alludes to the Division of the Land of Canaan among the twelve Tribes by Lot: See *Psal. xvi. 5, 6.*

Ibid. And he shall divide the spoil with the strong ] The Expression alludes to the Custom of Conquerors, to divide the Spoils of their Victory with their Officers and Soldiers; See *ch. ix. 3. Prov. xvi. 19. Josh. xxii. 8. Judg. v. 30. Zech. xiv. 1.* So Christ, after he had conquered the Powers of Darkness by his Cross, (See *Coloss. ii. 15.*) should ascend triumphantly into Heaven, leading Captivity Captive, and distributing



buting Gifts unto Men, Ephes. iv. 8. But I must observe, that the Septuagint and Chaldee Paraphrase, render the Words, *He shall divide the Spoils of the Strong*; as if the Hebrew Particle *doth* stood for *Meets*, as it does Gen. iv. 2. and elsewhere; and then the Sense will be, That Christ shall turn Satan out of that Kingdom which he had usurped over Mankind, and assert his own Right to it; See Job. xii. 31. And this Interpretation of the Words, our Saviour himself may be thought to allude to, when speaking of his Conquest over Satan, he saith, *When a stronger than he shall come upon him, and overcome him, he taketh from him all his Armour wherein he trusted, and DIVIDETH HIS SPOILS*: Luk. xi. 22.

Ibid. *Because he hath poured out his Soul unto Death*. He hath poured forth his Blood, wherein the Life or animal Soul doth consist; See Levit. xvii. 11. The same Reason of Christ's Exaltation is assigned Philip. ii. 9.



Chapter  
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Ibid. *By his Knowledge*] By such a Knowledge of Christ, as produceth Faith and Obedience: See Job. xvii. 3. Philip. iii. 8. 9. 2 Pet. i. 2.

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Chapter  
LIV.Chapter  
LIV.CHAP. LIV.  
The ARGUMENT.

In the foregoing Chapter the Prophet described the Sufferings of Christ, and here he prophesies of the Increase and Glory of the Church which should follow upon it; which indeed were to commence from the Time of Christ's Passion, but would not be compleated till his Second Coming, and after the Jews were again restored to God's Favour.

Verse 1. Ver. 1.

S

ING, O barren, thou that didst not bear [ Or, That hast not born Children a great while: The Prophet had described Jerusalem during the Capti-

vity, as a desolate Woman, forsaken of her Husband, and bereaved of her Children, *ch. xlix. 21.* Compare *ch. lxii. 4.* Here he bids her rejoyce and comfort herself after her Affliction, because her Children should be much more numerous than they were in her most flourishing Condition. This cannot be literally true of the Jewish Nation, who never made such a Figure after the Captivity, as they did in the Days of David and Solomon, and consequently can be only imperfectly understood of Jerusalem, as she was a Type of the Christian Church, according to St. Paul's Exposition

Exposition of the Text, Galat. iv. 27. Expounding the Words to this Sense, they import, That the Church, after her Spouse, Jesus Christ, was taken from her by Death, and she left in a disconsolate, forlorn Condition, and her Children Orphans, See Job. xiv. 18. desponding and comfortless, Luke xxiv. 21. from such mean and contemptible Beginnings, should spread herself over the World, and will still receive a further Enlargement, when the Fulness of the Jews and Gentiles is come in.

Ibid. *For more are the Children of the desolate, than the Children of the married Wife, saith the LORD* She that was desolate without Inhabitant, shall have more Children than ever she had formerly whilst she was married; i. e. while God owned his Covenant-Relation to her; and the Land, of which she was Metropolis, was full of People. See ver. 5. and ch. lxii. 4.

Ver. 2. *Enlarge the place of thy Tent, and let them stretch forth the Curtains of thy Habitations* Verse 2. The Prophet describes the City Jerusalem, the Figure of the Christian Church (God's Tabernacle, Rev. xxi. 3.) under the Metaphor of a Tent or Tabernacle, the most ancient Way of Dwelling; and bids her enlarge her Borders in Proportion to the Increase of her Inhabitants: Compare ch. xlix. 19, 20. xxxiii. 20.

Ver. 3. *Thou shalt break forth on the right-hand, and on the left* Verse 3. Thy People shall become so numerous, that thou shalt be forced to seek out new Habitations for them.

Ibid. *And thy Seed shall inherit the Gentiles, and make the desolate Cities to be inhabited* This may be understood in a lower Sense, of the Jews enlarging their Borders by the Conquests of Judas

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*Maccabæus* over their neighbouring Countreys, See *1 Maccab. v.* and their Inhabiting those Cities in *Judæa*, which had been left desolate, it may be, ever since the Captivity of the Ten Tribes; but the Words do plainly imply the Enlargement of the Church, by admitting the *Gentiles* within her Territories, and that the Minds of rude and barbarous Nations should be cultivated with the Knowledge of the True God. See the Note on *ch. xlix. 8.*

Verse 4. Ver. 4. *For thou shalt forget the Shame of thy Youth, and shalt not remember the Reproach of thy Widow-hood any more*] The Favour and Affection God will shew toward thee now, will make thee forget all thy former Disgraces and Afflictions, both those thou sufferedst in *Egypt*, and afterward in the Times of the *Judges*, and those which thou enduredst in the Time of thy Captivity, when God rejected thee, and left thee in a State of *Widow-hood*; See *ver. 6.* and *ch. l. i.* This Verse, and Verse 6, may have a particular Regard to God's calling of the *Jews*, and restoring them to Favour, after they had been rejected a great while. See the Note upon *ver. 13.* and Compare *ch. lx. 15. lxi. 7. lxii. 4.*

Verse 5. Ver. 5. *For thy Maker is thy Husband*] Though God had cast thee off for some Time, *ver. 1.* yet he still owns the Relation of a Husband toward thee, and will shew true Marks of his conjugal Affection to thee: See the Note on *ch. xlviii. 8.*

*Ibid.* *The God of the whole Earth shall be called*] And now the Time is coming, when he shall not be called the God of the *Jews* only; but also of the *Gentiles*, whom he shall admit into the same Covenant-Relation to himself, with the *Jews*: Compare *Zech. xiv. 9. Rom. iii. 29.*



Ver. 6. *For the LORD hath called thee as a Woman forsaken and grieved in Spirit, and a Wife of Youth, when thou wast refused*] God is now reconciled to thee again, after having cast thee off, and left thee in a desolate and mournful Condition: See ver. 1 and 4. he will now cherish thee, as if he were newly married to thee: See *cb. lxiii. 4. A Wife of Youth* signifies a Wife that a Man was married to in his Youth, who was his first Love, and therefore not easily to be parted with: See *Prov. v. 18. Malach. ii. 14.*

Verse 6.

Ver. 7. *For a small moment have I forsaken thee*] Verse 7. God's Anger toward his Servants is short, when compared with that everlasting Kindness he will shew toward them; See *Psal. xxx. 5.* The same Rule holds true of the Church in general, whose light Afflictions are but for a moment, in Comparison of that eternal Glory he hath promised them; an Earnest of which will be that *Millennium* of Rest, which is to usher in the Heavenly State, and seems to be described in the following Part of the Chapter.

*Ibid. But with great Mercies will I gather thee*] This was to be understood, either of the Gathering together of the *Jews* from their several Dispersions, Compare *cb. xi. 12. xxvii. 12. xliii. 6.* Or of the Uniting the *Jews* and *Gentiles* in one Body, under *Christ* their Head, which will be the Effect or Consequent of the former; See *cb. lvi. 8. lx. 4. lxvi. 18. Gen. xlix. 10. Ephes. i. 10.* Or lastly it may be expounded of the gathering together of the Saints at the last Day, when there shall be an entire Separation made between them and the Wicked: See *Matth. xiii. 41, 49. xxiv. 31. xxv. 32. 1 Thess. iv. 17. 2 Thess. ii. 1.* This Place may most probably be understood in the first Sense.

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Verse 9.

Ver. 9. *As I have sworn that the Waters of Noah should no more go over the Earth: so have I sworn that I would not be wroth with thee* ] God's irrevocable Promise is elsewhere called his Oath, though the Formality of Swearing was not used: See *Psalm* cv. 11. cxxxii. 11. lxxxix. 3. This solemn Promise which God here makes, must relate to such a Time when God will not afflict his People any more; and as it would not have been true, if it were applied to the *Jews* returning from *Babylon*, for their whole Nation and Government was afterward utterly ruined by the *Romans*; so neither can it be made good, as long as the present State of the World continues.

Mr. *White* hath, with great Sagacity, discovered the fulfilling of this Prophecy, in the present Dispersion of the *Jews* over the World; which most other Writers speak of as a remarkable Judgment of God upon that Nation, that they should never incorporate with any other Community, but continue as a separate People from the rest of the World, living every where, like Strangers, only upon Sufferance: And this Sort of Exile is threatened, as a Punishment to be inflicted upon them for their heinous Sins, by *Moses*, *Deut.* xxviii. 64, 65, 66. and by *Hosea*, ch. iii. 4.

Verse 10.

Ver. 10. *For the Mountains shall depart, &c.* ] Compare *ch.* li. 6.

Verse 11.

Ver. 11. *Behold I will lay thy Stones with fair Colours,* ] We read of *Stones of divers Colours*, 1 *Chron.* xxix. 2. where the Word in the Original is the same as it is here, and probably means a Stone of a red or shining Colour. This and the next Verse may in a qualified Sense be applied to the rebuilding the City and Temple after the Captivity; but must have some further Meaning in it, if we compare it with

with that old Prophecy mentioned in *Tobit*, ch. xiii. 16, 17. which Mr. Mede hath shewed must relate to the latter Times (See his *Dissertat.* upon the last Chapter of *Tobit*) and with *Revel.* xxi. 18, &c. The Church of Christ, and the Society of Antichrist are described as two Cities; the latter called *Mystical Babylon*, *Rev.* xvii. 5. the former the *New and Heavenly Jerusalem*, *Revel.* xxi. 2, 10. to distinguish it from the Earthly City of that Name, and is there described as *coming down from God*, and adorned with all those Gifts and Graces which can render it glorious and durable, which are Metaphorically represented under the Figure of a four-square solid and beautiful Structure, consisting all of Gold and precious Stones.

Ver. 12. *And all thy Borders of pleasant Stones*] Verse 12. The Hebrew Word here, which is commonly rendered a *Border*, the Septuagint translate a *Wall*, which makes the Words exactly parallel with *Rev.* xxi. 18.

Ver. 13. *And all thy Children shall be taught of the LORD*] Verse 13. This signifies that plentiful Effusion of Grace, which the Prophets mention as the peculiar Character of the Gospel-Times: See the Note on *ch.* xlv. 3. The Effects of it were very signal in the first Times of the Gospel: See *Job.* vi. 45. compared with *Jerem.* xxxi. 34. See likewise *Act.* viii. 33. *1 Cor.* i. 4, 5. And there shall be another remarkable Effusion of it, when God shall pour the Spirit of Grace and Supplication upon the Jews, in order to their Conversion, according to the Prophecy of *Zechariah*, ch. xii. 10. confirmed by the Assertion of St. Paul, *2 Cor.* iii. 16. who expressly tells us, That the Time will come when the Heart of that People shall turn to the Lord, and then the Vail shall be taken away from it: And then they shall



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shall be the Instruments of bringing in the Remainder of the unconverted *Gentiles*: See *ch.* lxvi. 19, 20. And therefore we are not to make the Sense of the present *Jews* any Objection against interpreting some of the ancient Prophecies with Relation to their Conversion, as *Mr. White* seems to do (See his Argument upon the *xlth* Chapter of this Prophecy) the Generality of them being a profligate Race of People, abandoned of God and Goodness: But even such Wretches God is able to convert, whenever he pleases, and as *John Baptist* told their Fore-fathers, can out of *these Stones raise up Children unto Abraham*, *Matth.* iii. 9.

Verse 14. Ver. 14. *In Righteousness shalt thou be established; thou shalt be far from Oppression, &c.]* God's Mercy and thy own Integrity shall be thy Defence and Protection, so that thou needest not fear either any Threatning or Invasion from foreign Enemies: See *ch.* lii. 1. lx. 18.

Verse 15. Ver. 15. *Behold they shall surely gather together, but not by me]* I foresee your Enemies will make Attempts against you; but as they do it without my Direction, so neither shall they be blessed with my Assistance.

*Ibid.* *Whosoever shall gather together against thee, shall fall for thy sake]* Or, *shall fall to thee*, as the *Hebrew* literally imports: That is, shall come over to thy Side, in which Sense the Phrase is used, *Jerem.* xxxvii. 14. So the Meaning of the Sentence will be this, Whosoever comes against thee, instead of continuing thy Enemy, will become thy Convert, as *St. Paul* was at the Beginning of Christianity.

Ver. 16. *Behold I have created the Smith that bloweth the Coals, &c.]* I have created the Maker of

of offensive Weapons, and them that use them, and both being under my Government and Direction, no Design, formed against thee, shall be prospered by me. Chapter LIV.

*Ver. 17. Every Tongue that shall rise against thee in Judgment, shalt thou condemn]* God will protect and maintain thy Innocence against all the malicious Suggestions of thine Enemies, either Men or Devils: Compare *ch. l. 8, 9. Revel. xii. 10.*

*Ibid. And their Righteousness is of me, saith the LORD.]* I will acquit them, and pronounce them innocent, or justified: This shall be the Portion and Privilege of my faithful Servants. See *ch. xlv. 24, 25.* or Righteousness may be equivalent to Salvation. See *ch. lxii. 1, 2.*



Chapter  
LV.

## CHAP. LV.

## The ARGUMENT.

*The Prophet publishes the free Offers of Grace by the Gospel, and exhorts Men not to reject them, but to turn to God by a sincere Repentance, who will graciously pardon and accept them.*

Verse 1. Ver. 1.



*O, every one that thirsteth, come ye to the Waters]* The Divine Grace is often represented under the Emblem of Springs and Streams of Water; See the Notes upon *ch. xxx. 25. xlv. 3.* In like manner Divine Knowledge, the Food and Support of the Soul, is expressed by the Metaphors of Meat and Drink, which sustain the Body: See *Job. vi. 27.* and so to the End of the Chapter. Under this Metaphor the Prophet here exhorts Men to make use of those Means of Instruction which the Gospel so freely offers. Christ himself expounds the Words to this Sense, *Job. vii. 37.*

*Ibid. Come ye, buy and eat, yea come, buy Wine and Milk without Money, and without Price]* Buying sometimes signifies in general gaining or procuring any thing. In this Sense Solomon uses the Word, when he bids us *buy the Truth and sell it not, i. e.* spare no Pains to learn it, *Prov. xxiii. 23.*

See



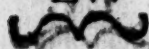
See likewise *Revel. iii. 18.* It is added, *without Money and without Price,* to shew that Divine Knowledge is of far greater Value than to be purchased with Money, being the Gift of God, and not to be obtained but by earnest Prayer, and sincere Endeavours. Compare *Eccles. li. 25, 26.*

Ver. 2. *Wherefore do you spend Money for that which is not Bread? And your Labour for that which satisfieth not?* All the Pretences to religious Knowledge, but such as proceed from God himself, are vain and useless, they can neither instruct Men in the Truth, nor lead them to Happiness. Verse 2.

*Ibid. And let your Soul delight its self in Fatness* By *Fatness* is meant all Sorts of delicious Food: See *ch. xxv. 6.* and the Expression here denotes the true Knowledge of God and of Happiness, as was observed upon the first Verse. Compare likewise the following Verse.

Ver. 3. *And I will make an everlasting Covenant with you, even the sure Mercies of David* The Gospel is often called an *Everlasting Covenant*: See *ch. lxi. 8. Jerem. xxxii. 40. 1. 5.* in Opposition to the Law, which was designed but for a Time, and was to give Way to a better. And by the Terms of this Covenant God will fulfil those Promises which he made to David of establishing his Throne for ever: See *2 Sam. vii. 8. Psalm lxxxix. 28.* which will not be fully verified but in the *Messias*, of whose Kingdom there shall be no End. See *Act. xiii. 24.* Verse 3.

Ver. 4. *Behold I have given him to be a Witness to the People* David is in the Prophets often put for Christ, in whom all the Promises made to David are to be fulfilled: See *Jerem. xxx. 9. Ezek. xxxiv. 23. Hos. iii. 5.* And as all the Prophets are God's

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Witnesses (See the Note on *ch. xliii. 10.*) so that Title does in an eminent Manner belong to the *Messias*, who was the great Prophet that should come into the World: Accordingly he is stiled the Faithful Witness, *Revel. i. 5.* and for this Cause came he into the World, that he should bear Witness to the Truth, as he speaks himself, *Joh. xviii. 37.*

*Ibid. A Leader and Commander of the People]*

The Word *Nagid*, which is translated *Leader*, signifies likewise a *Prince* or *Ruler*, and so it is translated, *Dan. ix. 26.* where the same Title is given to the *Messias*.

## Verse 5.

Ver. 5. Behold thou shalt call a Nation that thou knowest not] Christ is elsewhere stiled the Light of the Gentiles: See *ch. xlii. 6. xlix. 6.*

*Ibid. For he hath glorified thee].* See the Note on *ch. lii. 13.*

## Verse 6.

Ver. 6. Seek ye the LORD while he may be found, &c.] A general Exhortation to Men to make use of the Means and Opportunities of Grace which the Gospel offers. To the same Purpose are those Exhortations we read in the new Testament, *not to receive the Grace of God in vain, 2 Cor. vi. 2.* and to hearken to God's Voice while it is called To Day, *Heb. iii. 13.* which Places intimate that Men may outlive their Day of Grace, and either themselves be hardened through the Deceitfulness of Sin, or else God may remove their Candlestick, and take away those Means of Instruction from them, which they made no better use of: See *Matth. xxi. 43.*

## Verse 7.

Ver. 7. And let him return unto the LORD, and he will have Mercy upon him] A general Promulgation of Pardon, such as properly belongs to the Gospel State: Compare *Matth. xi. 28. Luk. xxiv. 47. Act. xiii. 38, 39.*

Ver.

Ver. 8, 9. *For my Thoughts are not your Thoughts, &c.]* My Purpoſes in revealing the Goſpel, carry in them ſuch Marks of Goodneſs and Condeſcenſion in forgiving Sins (See ver. 7.) and of Truth and Faithfulneſs in fulfilling my Promiſes (See ver. 10, 11.) that they as far exceed the Meaſures of human Proceedings, as Heaven is high above the Earth.

Ver. 10, 11. *For as the Rain cometh down, and the Snow from Heaven, &c.]* You find by Experience that the Rain and Snow fulfil my Pleaſure, and answer the Ends for which I ſend them down upon the Earth: And you may be aſſured that my Word and Promiſe ſhall be much more effectual, and fulfil all my gracious Purpoſes and Deſigns, of bringing Men from Darkneſs to Light, and from the Power of Satan to God.

Verſes 10,  
11.

Ver. 12. *For ye ſhall go out with Joy, and be led forth with Peace.]* This may be particularly meant of the Jews Return from Captivity, as the ſecond Verſe in the next Chapter is to be applied to them: But then we are to conſider their Call out of Babylon, to be an Emblem of a greater Deliverance; when God will call Men by the Goſpel out of Darkneſs into his marvellous Light, upon which Account the Chriſtians are called a *choſen Generation*, and a *peculiar People*, whom God hath ſeparated to himſelf from the reſt of the World. See 1 Pet. ii. 9. Galat. i. 4. Compare the Phraſe, *Go out*, with ch. xlii. 7. xlix. 9. The Words may be underſtood of the final Reſtoration of the Jews, which ſhall be accompanied with bringing in the Fulneſs of the Gentiles. Compare ch. xxxv. 10.

Verſe 12.

*Ibid. The Mountains and Hills ſhall break forth before you into ſinging, &c.]* See Note on ch. xlii. 10.



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Verse 13.

Ver. 13. *Instead of the Thorn shall come up the Fir-tree, and instead of the Briar shall come up the Myrtle-tree* [Spiritual Blessings are often represented under the Emblems of Fruitfulness and Plenty: Compare *ch. xxxv. 2.* So here we may take the Words as importing that Vertue and Holiness shall spring up instead of Vice and Wickedness: Good Men being elsewhere compared to fruitful Trees: See *Psal. 1. 3. Luk. vi. 44, 45.* as the Wicked are resembled to Briars and Thorns; See the Note on *ch. ix. 18.* Or else the Words may import a Renovation of the World, and restoring it to a *Paradisical State*, as some understand the Promise of a *new Heaven and new Earth* mentioned *ch. lxxv. 17.*

*Ibid.* *And it shall be unto the LORD for a Name, for an everlasting Sign, &c.* It shall turn to God's Praise, and be an everlasting Monument or Memorial of his Goodness. Thus the Expression, *For a Name*, is used *Jerem. xiii. 11.* where, *for a Name, for a Praise, and for a Glory*, are used as equivalent Terms. So *Ezek. xxiii. 10.* where our Translation reads, *She became famous among Women*, it is in the Original, *She became a Name among Women.*

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The ARGUMENT.

The Exhortations in this Chapter, to the ninth Verse, are particularly directed to the Jews under Captivity, and to the Proselytes who were joined to them, many Strangers by conversing with the Jews who were dispersed in foreign Countreys, being persuaded to embrace their Religion. The Prophet encourages the latter to hope, that God will accept them, though they cannot lay Claim to all the Privileges the natural Jews valued themselves so much upon. God tells them, ver. 8. that he will in due Time add many other Gentiles to his Church, and make them one Body with the Jews: which Prediction plainly relates to the Times of the Gospel.

Ver. 1. **K**EEP ye judgment and do justice, Verse 1.



for my Salvation is near to come, &c. Compare ch. xlv.

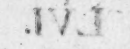
13. An Exhortation resembling that of John Baptist, Matth.

iii. 2. whereby Men are required to prepare their Minds, and render themselves fit Objects of God's Mercy.

Ver. 2. That keepeth the Sabbath from polluting Verse 2.  
it] The Sabbath was ordained as a Sign or Token  
of

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o 210y  
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of God's Covenant with his People. See *Exod.* xxxi. 12. *Ezek.* xx. 12. Whereupon the Observation of it was the distinguishing Character of a Jew, by which he declared himself a Worshipper of the True God, who created Heaven and Earth, and instituted the Sabbath as a Memorial of that Creation. The keeping the Sabbath is a Precept here more particularly mentioned, because it might be observed under the Captivity, when many other Ceremonial Laws, particularly those concerning Sacrifice, could not.

Verse 3.

*Ver. 3. Neither let the Son of the Stranger, who hath joined himself unto the Lord, speak saying, &c.]* The Strangers were those who joined themselves with the Jews in worshipping the True God, without being circumcised, or obliging themselves to observe the whole Law of Moses. They are called *devout Greeks*, or *religious Proselytes*, and the *Worshippers of God*, in the *Acts*: See *ch.* xiii. 47. xvii. 4. xviii. 7. God here declares his accepting of such, thereby preparing a Way for the Gospel Institution, when the Partition Wall between the Jews and Gentiles should be broken down.

*Ibid. Neither let the Eunuch say, behold I am a dry tree.]* Fruitfulness was one of the principal Blessings promised under the Law: See *Gen.* xlix. 25. *Deut.* xxviii. 4. In like manner Barrenness was both a Curse and a Reproach: See *Nere.* on *ch.* iv. 1.

Verse 4.

*Ver. 4. Even to them will I give in my House, and within my Walls, a place and a name, better than that of Sons and of Daughters, &c.]* Eunuchs were forbidden to enter into the Congregation of the Lord, or join themselves with the Jews in their public Assemblies, *Deut.* xxiii. 1. Here God tells them the Time is coming, when these Restraints shall be taken off; the



the inward Endowments of the Soul shall be sufficient to give pious Persons a Title to the Communion of Saints, and their Names shall be written in the *Book of Life*, a more lasting Remembrance than Posterity can entitle them to: See *Coloss. iii. 11.*

Ver. 6. *Also the Sons of the Stranger, [Compare Verse 6. ch. ix. 10.] — every one that keepeth the Sabbath from polluting it]* The Words of the fourth Commandment do plainly include all *Strangers that lived within the Gates of the Jews*, expressed elsewhere by the *Stranger that sojourneth with thee*, *Exod. xii. 48.* See likewise *Levit. xxv. 47.* So the *Septuagint* understood the Words of the fourth Commandment, and render them, *ὁ ἑποικίζων ἐν σοὶ ὁ μακροχρόνιος ἐν σοὶ: the Proselyte that sojourns with thee.* And yet the later *Rabbins* maintain, that the Precept of the Sabbath only obliges such *Proselytes* as are circumcised: See *Selden de Jure Nat. & Gentium. lib. III. cap. 12.*

*Ibid.* And taketh hold of my Covenant. The Sabbath was ordained, as a Sign or Token of God's Covenant with his People: See the Note upon ver. 2. So that keeping the Sabbath was one sort of Initiation into that Covenant.

Ver. 7. *Even them will I bring to my holy Mountain, &c.]* This may be understood of those *Gentile Worshipers*, who paid their Devotions in the Court of the *Gentiles*, a Place within the Precincts of the Temple, set apart for that Purpose. Many of these came from distant Countreys to *Jerusalem*, at the solemn Festivals: See *Joh. xii. 20.* *Acts viii. 27.* But we are likewise to understand the Words, of the *Gentiles* coming into the *Christian Church*, and joining in the Worship of it.

*Ibid.*

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*Ibid. Their Burnt-Offerings and their Sacrifices shall be accepted upon mine Altar, for mine House shall be called an House of Prayer for all People.]* We may understand the Words partly of those Sacrifices which the Gentile Converts did offer under the second Temple: But the calling of the Temple the *House of Prayer*, doth make it probable that the Sacrifices here mentioned, are chiefly to be understood of those spiritual Sacrifices of Prayer and Thanksgiving, which are proper to the Christian Worship. See *Heb. xiii. 15.* *1 Pet. ii. 5.* What Calvin saith upon the Place, *Loquitur Prophet a Figuris quæ sua conveniunt ætati.* The Prophet uses such Expressions, with Relation to the Gospel-Times, as are taken from the Usages of his own Time, is a good Rule for explaining the Idioms of the Prophetical Writings, where the State of the Christian Church is often described by Representations taken from the Jewish Temple and Government. See the Notes on *ch. xix. 19.* *lxvi. 23.*

*Ibid. Mine House shall be called an House of Prayer for all People.]* It was designed for other Nations, as well as the Jews, to say their Prayers in, at its first Dedication by Solomon, See *1 Kings viii. 41, 42.* Although the Number of *Profelytes* was not considerable till the Times of the second Temple.

Verse 8.

Ver. 8. *The Lord God, which gathereth the Outcasts of Israel, saith, yet will I gather others to him, &c.]* The gathering the dispersed Jews into one Body and People again, is but an Earnest of what I will do, when at the fulness of Time I shall gather together in one all things by Christ: *Ephes. i. 10.* See the Note on *ch. liv. 7.*

Verse 9.

Ver. 9. *All ye beasts of the Field come to devour, yea all the Beasts of the Forest.]* A new Chapter should have been begun here; for this is a New Prophecy,

phesy setting forth, in the Remainder of this, and in the following Chapter, the Sins and Miseries which were brought upon the Jews by the Chaldeans, when they were taken into Captivity under the King of Babylon, xxiii. 33. then Bands of the Chaldeans, Syrians, Ammonites, and Moabites invaded it, *ibid.* ch. xxiv. 2. and at last Nebuchadnezzar completed it's Destruction: Compare the Expressions here with *Jerem.* xii. 9. *Habak.* ii. 17.

Ver. 10. *His Watchmen are blind, they are all dumb Dogs, &c.*] The Cause of those Miseries is imputed here to the Ignorance and Carelessness of their Governours, both in Church and State (See the following Verse) whom the Prophet compares to *dumb Dogs*, that give no Warning of approaching Thieves or Enemies, but give themselves up to Sleep and Idleness.

Ver. 11. *Yea, they are greedy dogs*] Or Impudent, Verse 11. so the Word *Naz* elsewhere signifies; See *Prov.* vii. 13. xxi. 29. In like Manner *Homer* describes Impudence, by *Kuros* *Speial* *oxon*: having the Eyes, or Look of a Dog.

*Ibid.* *They are Shepherds that cannot understand*] The Word *Shepherd* signifies Civil Governours, as well as Ecclesiastical Guides: See *ch.* xliv. 28. *Jerem.* xxv. 34. xlix. 19. *Zech.* xi. 3, 5, 8, &c. xiii. 7.

*Ibid.* *They all look to their own way, every one for his gain, from his Quarter*] That is, every one from his Quarter minds only his own Advantage; they are all alike, from one End to the other; So the Word *Mikkatzeb* signifies from every Quarter, *Gen.* xix. 4.

Ver. 12. *To morrow shall be as this day, and much more abundant*] This they said to deride the Threatenings of Destruction which the Prophets denounced against them.



Chapter  
LVII.

## C H A P. LVII.

## The A R G U M E N T.

*The same Subject is continued, which was begun in the last Chapter, and in this the Prophet reproves the Idolatries which were so publicly practised in the latter Times of the Kings of Judah, and which provoked God to deliver up his People Captives to the Babylonians, from whence nevertheless he promises to deliver them, at the latter End of the Chapter.*

Verse I. Ver. I.



*THE righteous perisheth]* This may be understood either of *Hezekiah*, or of *Josiah*: *Hezekiah* had a Promise made him that Peace should continue during his days; *cb. xxxix. 8.* *Josiah* had likewise a Promise of dying in Peace, and not seeing the Evil which God would bring upon *Jerusalem*, *2 Kings xxii. 20.*

*Ibid. And no man layeth it to heart]* No Man reflects with himself how sore a Judgment it is to have good Men, and especially pious Princes, taken away in bad Times, who might either by their Prayers avert impending Judgments, or by their Prudence and Vigilance, apply proper Remedies to the publick Calamities.

*Ibid.*

Ibid. *And merciful Men are taken away*] The Hebrew Word *Asaph*, signifies to be Gathered, and is used of Men being laid in the Sepulchres of their Ancestors, which is elsewhere expressed, by being gathered unto their People. So *Josiah* is said to be gathered to his Grave, 2 Kings xxii. 20. In other Places the Word is joined with being buried; See *Jerem. viii. 2. xxv. 33.* So we read, *Joh. xxvii. 19.* *The rich man shall lie down, but he shall not be gathered,* where the Word were better translated, *buried.*

Ver. 2. *They shall rest in their Beds*] As Death is compared to Sleep, so the Grave is resembled to lying down in a Bed: See *cb. xiv. 18.* Particularly we read, 2 *Chron. xvi. 14.* of the *Bed of Spices* in which King *Aza* was laid: And if we understand the Text before us, of the Death of some of their good Kings, the Phrase may allude to the costly Funerals with which they honoured the Memory of their pious Princes deceased.

Ibid. *Each one walking in his Uprightness*] Or, *That hath walked in his Uprightness.*

Ver. 3. *But draw hither ye Sons of the Sorcerers, ye Seed of the Adulterer, &c.*] The Prophet summons those that practise the Sorceries and Idolatries of the Heathen, to come and hear their Doom: These he calls the *Sons of the Sorcerers*, and the *Seed of the Adulterer*, as our Saviour calls the wicked *Jews*, *an adulterous Generation*, *Matth. xvi. 4.* Adultery being taken in a spiritual Sense for departing from God, and breaking that Faith and Allegiance which is due to him, and especially for renouncing him, and worshipping Idols: See the Note on *cb. xlviii. 8.* Men are called in Scripture the *Children* of those whose Practices they imitate; See *Joh. viii. 39, 41, 44.*

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Verse 4.

Verse 5.

Ver. 4. *Against whom do you make a wide Mouth, and draw out the Tongue?* Gestures of Scorn and Contempt, by which this Idolatrous Crew declared their Hatred and Despight to God's true Servants.

Ver. 5. *Inflaming your selves with Idols* ] Idolatry being spiritual Adultery, is sometimes compared to the Rage of Lust; See *Ezek. xvi.* and *xxiii.* It is true too, that those shady Groves dedicated to Idol-Worship, were a shelter for all Manner of Impurities: See *Hos. iv. 13, 14.*

*Ibid. Under every green Tree* ] See *cb. i. 29. Ezek. vi. 13.*

*Ibid. Slaying the Children in the Valleys, under the Clifts of the Rocks* ] Offering them in Sacrifice unto Moloch; a Sin severely prohibited, *Levit. xx. 2. &c.* and yet much practised in the Times of the Idolatrous Kings of Judah: See *2 Chron. xxviii. 3. 2 Kings xxiii. 10. Ezek. xvi. 20.* And the Valley of Hinnom was chiefly noted for this inhuman Practice: See *Jerem. vii. 31.*

Verse 6.

Ver. 6. *Among the smooth Stones of the Stream [or of the Valley] is thy Portion, &c.* ] The Words may be understood of the Altars built there, or of stone Pillars, erected for Idolatrous Worship, which they used to anoint with Oyl, or pour out their Offerings upon them, such as the Text here mentions: From whence came that Proverbial Speech concerning a superstitious Man, *ἑκάστη λίθον λιπαρὸν προσκυῶν*, *A Worshipper of every shining Stone*; mentioned by *Clem. Alexandrinus, Strom. lib. VII.* The same learned Writer supposeth these to be the most ancient Monuments of divine Worship, and older than the Use of Statues and Images; for we find that *Jacob*, in Compliance with the then received Practice, as it is likely, *set up a Pillar at Beirbel, and poured Oyl upon it*; *Gen. xxviii. 18.* See *Clem.*



*Clem. Alexandr. Strom. lib. I. p. 348. D. and Protrept. p. 29. D.*

*Ibid. Even to them hast thou poured out a Drink- Offering, thou hast offered a Meat-Offering.]* To the Sacrifices of Beasts were generally added an Offering made of Flour mixed with Oyl, which our Translators render a *Meat-Offering* (but might better be translated a *Bread-Offering*: See the Note on *ch. xliii. 23.*) and a certain Quantity of Wine for a Drink-Offering. See *Numb. xv. 4, 5. Joel i. 9.*

*Ver. 7. Upon a lofty and high Mountain hast thou set thy Bed: Even thither wentest thou up to offer Sacrifice.]* Sacrificing upon the high Places was an Idolatrous Practice often taken notice of, and consequently the *Bed* here mentioned may most fitly be understood of such a Bed, as was used at Feasts, and was prepared for the Entertainment which was made with Part of the Oblation: Compare *Ezek. xxiii. 41. Amos ii. 8.* It was the Custom of the *Jews*, as well as of the *Romans*, to lie upon Beds or Couches at their Meals: See *1 Sam. xxviii. 23. Amos vi. 4.* The same Custom is mention'd *Mark vii. 4.* and in other Places of the Gospel, where the *English* reads, *He sat down to Meat*, it is in the *Greek*, *He lay down.*

*Ver. 8. Behind the Doors also, and the Posts, hast thou set up thy Memorial.]* Thou hast set up Monuments of thy Idolatry in every Corner. The *Hebrew* Verb *Zakar* with its Derivatives, is used for any Object, Monument, or Place of Divine Worship, as *Dr. Spencer* hath observed, *de Legib. Hebr. lib. II. c. 3.*  
*Ibid. For thou hast discovered thy self to another than me, and art gone up: Thou hast enlarged thy Bed, and made thee a Covenant with them.]* The Prophet describes their Idolatry under the Metaphors

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LVII.

phors of an Harlot's being false to her Husband's Bed : See *ver. 3.* So he tells them, That they had committed spiritual Adultery when they went up to the high Places to Sacrifice (See *ver. 7.*) That they had multiplied their Idolatries, as an unchaste Woman does her Lovers ; that they had broken their Covenant with God, whom they had acknowledged to be their Lord and Husband, and made a new Contract with Idols to serve them. See the Note on *cb. xlvi. 8.* The Word *Bed* is of an ambiguous Sense, and besides its proper Signification, is taken for the furnishing out of a Religious Feast. See the Note upon *ver. 7.*

Verse 9. Ver. 9. *And thou wentest to the King with Ointment, and didst increase thy Perfumes]* The Jews are often upbraided for making Leagues with Idolatrous Princes, and courting their Favour by Presents : See *cb. xxx. 6.* *Hos. vii. 11. xii. 1.* sometimes they courted the King of *Affyria*, at other Times the King of *Egypt*, as it best served their Interest.

*Ibid. And didst send thy Messengers afar off, and didst debase thy self even to Hell]* Thou didst court the Favour of these foreign Princes by thy Ambassadors, in the most abject and submissive Terms.

Verse 10. Ver. 10. *Thou art wearied in the greatness of thy way, yet saidst thou not, There is no hope]* Thou hast tried all ways to save thy self from the Evils that threaten thee : Thou hast sought the Friendship of foreign Princes, and of their Gods : See *2 Chron. xxviii. 21, 23.* And though thou hast found thy self disappointed in all these Projects ; yet still thou conceivest Hopes of receiving Benefit from their Friendship and Alliance.

*Ibid.*

Ibid. *Thou hast found the life of thy hand, therefore thou wast not grieved*] Thou hast made a shift by these Methods to support thy self for the present, therefore thou dost not feel any Remorse for thy evil Practices.

Ver. 11. *And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me?*] The Fear of God's Displeasure ought in all Reason to outweigh all other Fears and Apprehensions (See ch. li. 12, 13.) and deter thee from breaking that Faith and Covenant whereby thou art engaged to him. See ver. 3, and 8. Departing from God is called in other Places, *Dealing treacherously with him*, Jerem. iii. 20. v. 11.

Ibid. *Have I not beld my Peace even of old, and thou fearest me not?*] The Bishop's Bible published under Queen Elizabeth, translates the Place thus: *Is it not because I beld my Peace, and that of a long time, therefore thou fearest me not?* Sinners take Incouragement to continue in Sin, from God's Patience and long Suffering, See Psalm l. 21. Eccles. viii. 11.

Ver. 12. *I will declare thy Righteousness and thy Works, for they shall not profit thee*] I will shew thee thy Deserts, and give thee a View of thy Deeds, which then will appear quite of another Sort, than what thy own Self-conceit makes thee believe them to be; and see whether thou canst ground any Hope or Comfort in them.

Ver. 13. *When thou criest, let thy Companies deliver thee, &c.*] Let thy Allies or Associates help thee, whose Assistance thou hast taken such Pains to procure: See ver. 9. But they will not be able to deliver themselves. Compare Jerem. xxii. 22.

Ibid. *But he that putteth his Trust in me, shall possess the Land, and shall inherit my holy Mountain*]

Those



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Those that still depend upon me, and make use of none of these indirect Means to preserve themselves, shall return from Captivity, and enjoy their native Country, and the Opportunities of attending upon my Service, either by themselves, or in their Posterity. The Prophets, after they have denounced God's Threatnings against the *Jews*, do usually conclude with Promises of receiving them again into Favour upon their Amendment, to shew that that Nation have still a Title to the Promises made by God unto their Fathers, whenever they will render themselves worthy to receive them: See *Rom. xi. 29*.

Verse 14. Ver. 14. *And I shall say, Cast ye up, cast ye up, prepare the way, &c.* Or, *It shall be said, or, Orders shall be given:* For the Verb *Active* is here used *Impersonally*, as is frequent in other Places, See the Note on *ch. xlv. 18*. The Words imply, That God will take Care of facilitating the Return of the Faithful out of Captivity, and will remove all Impediments that may hinder their Passage home, just as if Harbingers were to go before them, and plain the Roads for them. See *ch. xl. 3. lxii. 10*.

Verse 15. Ver. 15. *I dwell in the high and holy Place, with him also who is of a contrite and humble Spirit, &c.* Though my Throne be in Heaven, yet I do not disdain to converse with the Lowly and Meek, and such as humble themselves under my Hand, whom I will relieve and comfort in their Afflictions. Compare *ch. lxvi. 2. Jobn xiv. 23*.

Verse 16. Ver. 16. *For I will not contend for ever—for the Spirit should fail before me, and the Souls which I have made* God hath Compassion upon the Work of his Hands, and does not deal with Men according to the Rigor of Justice, else they would quickly be brought to nothing. See *Psaln lxxviii. 39. ciii. 13, 14. Jerem. x. 24*. Ver.

Ver. 17. *For the Iniquity of his Covetousness*] See Chapter LVII. *ch. lvi. 11. lix. 4. &c.*

*Ibid. I hid me, and was wroth*] God's withdrawing his Mercy or Protection, is expressed by *Hiding his Face*: See *ch. viii. 17. Deut. xxxii. 20. Job xiii. 24. Lament. iii. 44.*

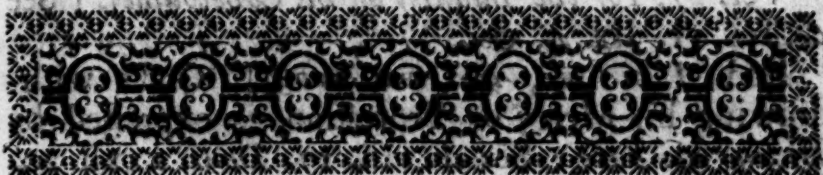
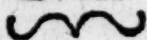
Ver. 18. *I have seen his ways, and will heal him*] I have seen a Reformation of his Manners, and will remove my heavy Judgments. Compare *ch. lviii. 8. lix. 20. Jerem. xxxi. 19, 20.*

*Ibid. I will restore Comforts to him, and to his Mourners*] To those that mourn over the Desolations of God's Church and People, and lament for the Sins which brought down these sad Calamities. Compare *ch. lxi. 2. lxvi. 10. Jerem. xiii. 17. Ezek. ix. 4.*

• Ver. 19. *I create the Fruit of the Lips*] I give new Occasion for Praise and Thanksgiving, by the Mercies I confer upon my People. Compare *Hebr. xiii. 15.*

*Ibid. Peace, Peace, to him that is far off, and to him that is near*] As God's Promises of Favour upon Repentance, mentioned in the foregoing Verses, have a great deal of the Gospel-Spirit in them: So the Peace here proclaimed cannot be properly understood but of those Terms of Pardon which *Christ* hath offered both to *Jew and Gentile*, as *St. Paul* expounds the Text, *Ephes. ii. 17.*

Ver. 20, 21. *But the Wicked are like the troubled Sea when it cannot rest, &c.*] The Wicked cannot hope to enjoy either Peace of Mind, or outward Prosperity; their inward Guilt gives them perpetual Disquiet, makes them restless and unsettled, and God will not vouchsafe them those outward Blessings, which he promises to such as are sincere Converts: See *ver. 15, 18.* and the Note upon *ch. xlviii. 22.*

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LVIII.

## CHAP. LVIII.

## The ARGUMENT.

*God having promised Mercy to those that repent, and threatened Judgments to the Obstinate, in the fifteenth and following Verses of the last Chapter, the Prophet here instructs them how they ought to perform the Duties of Repentance and Humiliation upon the Solemn Times set apart for that Purpose: Such was the great Day of Expiation, Levit. xvi. 29. and other Fasts appointed upon extraordinary Occasions.*

Verse 1. Ver. 1.



*HEW my People their Transgressions] Especially the Iniquities of their Holy Things, and the Hypocrisy of their Religious Services: See the*

*following Verses.*

Verse 2.

*Ver. 2. Yet they seek me daily] To seek God is the same as to draw nigh unto him in his Ordinances, such as are Prayer, Repentance, Reading, or Hearing his Word, or any other Religious Exercise, which may inform us of his Will, and procure us his Favour.*

Verse 3.

*Ver. 3. Wherefore have we afflicted our Soul?] By Fasting and Humiliation: A Phrase used particularly*



ticularly of the great Day of *Expiation*, Levit. xvi. 29. xxiii. 27.

*Ibid.* *Babold in the Day of your Fast, you find Pleasure, and you exact all your Delights.* Or, as the Words may more significantly be rendered, *you find wherewithall to please your selves, and you are rigorous in grieving, or burdening others.* You gratify your own Passions, especially your Covetousness, and you oppress the Poor, and so are defective in the Duties both of Justice and Charity, as it follows.

Ver. 4. *Ye fast for Strife and Debate, and to smite with the Fist of Wickedness.* Your Fasts have the Appearance of Devotion, but their true Design is only to promote Parties and Contention, and to oppress the Innocent : Such was that Fast we read of, *1 Kings* xxi. 10. Verse 4.

*Ibid.* *Ye shall not fast as ye do this Day, to make your Voice to be heard on high.* The Prophet seems to have made this Discourse upon some extraordinary Day of Humiliation, when it was usual for the Prophets to make publick Exhortations to the People : See *Jerem.* xxxvi. 6. and he tells them in this Verse, that their Fasts ought not to be like this which they now kept, which consisted only in being noisy in the Worship of God, as if their outward Vehemency would make their Prayers reach to Heaven ; whereas it was sincere and inward Piety alone which gave Access to the Throne of Grace. Solemn Humiliations are elsewhere expressed by *Crying unto the Lord*, *Joel* i. 14. and *Crying mightily unto God*, *Jonah* iii. 8.

Ver. 5. *Is it to bow down his Head as a Bull-rush, and to spread Sackcloth and Ashes under him?* Verse 5.

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Verse 6.

These were Ceremonies which accompanied Fasting. See *Matth. vi. 16. Jonah iii. 6.*

Ver. 6. *Is not this the Fast that I have chosen? To loose the bands of Wickedness, &c.*] It is a common Phraseology of Scripture, to express the Preference that is due to one thing before another, by Terms which express the rejecting of that which is less worthy: So when God saith, *I will have Mercy, and not Sacrifice*, *Hos. vi. 6.* the Meaning is, that Mercy is to be preferred before Sacrifice. Just thus the Prophet speaks of Fasting here, as a Thing in itself of little or no Use (though elsewhere God expressly enjoins it, both in the Old and New Testament; See *Levit. xxiii. 29. Matth. ix. 15.*) to shew how much Mercy is to be preferred, without which Fasting will not avail any thing.

*Ibid. To loose the bands of Wickedness; to undo the heavy Burdens, &c.*] These several Expressions signify the forbearing severe Exactions upon insolvent Debtors, griping Usury (See *Nebem. v.*) and especially keeping Servants in Slavery, without allowing them the Benefit of Release at the End of seven Years, which the Law expressly required, *Exod. xxi. 2.* But the hard-hearted Jews would by no means comply with: See *Jerem. xxxiv. 8. &c.*

Verse 7.

Ver. 7. *And that thou hide not thyself from thine own flesh*] From those of thine own Kindred, thy Brethren, or Countrey-men: See the Notes on *ch. ix. 20. xlix. 26.*

Verse 8.

Ver. 8. *Then shall thy light break forth as the Morning*] As the Light breaks forth out of Darkness; so thy low and afflicted Condition shall be suddenly changed into an happy and glorious one. Compare *ch. ix. 1, 2. Job xi. 17.* and here *ver. 10.*

*Ibid.*

Ibid. *And thine health shall spring forth speedily*] As Calamities are often expressed by Wounds or Sickness; See *cb. i. 6. Jerem. xv. 18.* so the restoring any Person or Nation to their former Prosperity is expressed by healing them: See *cb. xix. 22. lvii. 19. Jerem. ix. 22.*

Ibid. *And thy Righteousness shall go before thee, the Glory of the LORD shall be thy Rere-ward*] God's Favour protecting thine Innocence, shall both guide and defend thee: See the Note on *cb. lii. 12.*

Ver. 9. *If thou take from the midst of thee the Verse 9. Take*] See *ver. 6.*

Ibid. *The putting forth of the Finger*] The Expression probably alludes to some Gesture they used in their Conversation, whether of mocking or threatening others. Or it may signify any the least Attempt toward the Invading the Right of others. Compare *cb. lix. 3. See Psal. cxxv. 3. To put forth the Hand unto Iniquity*, is to offer at Something which is not consistent with Righteousness or Justice.

Ibid. *And speaking Vanity*] Vanity here means Falshood and Deceit, which is too often used in Men's Dealings with each other: So the Word is taken *cb. lix. 4.* where our Translation renders it *Iniquity.*

Ver. 10. *And if thou draw out thy Soul to the Verse 10. Hungry*] If thou extend thy Compassions to him that is in Need. A charitable Temper is commonly expressed by a *large Soul*, as a niggardly Person is called a *narrow-soul'd Man*, whose Thoughts and Affections are confined wholly to himself and his own Concerns.

Ver. 11. *And the LORD shall guide thee continu- Verse 11. ally, and satisfy thy Soul in drougt, &c.*] Drought is put for any Sort of Want, because dry Ground is barren,



## A COMMENTARY

barren, and destitute of all Conveniencies for the Support of Life. And therefore God's Grace and Blessing is often represented by the Metaphor of Watering dry Ground with Streams and Rivers, as it follows here, *Thou shalt be like a watered Garden, &c.* Compare *ch. xxx. 24. xxxv. 6. xli. 18. xliv. 3.*

*Ibid. And make fat thy Bones]* The Phrase denotes a good Habit of Body : Compare *Job xxi. 24. Prov. iii. 8.* as dry Bones signify the State of Death : *Ezek. xxxvii. 4.*

Verse 12. Ver. 12. *And they that shall be of thee, shall build the old waste places]* Shall rebuild those Houses and Cities, which have of a long time lain ruinous, (Compare *ch. lxi. 4.* and see the Note there) and have been rased from the very Foundations. See *Psal. cxxxvii. 7.*

*Ibid. The Restorer of Paths to dwell in]* When the Cities which have lain desolate, are re-inhabited, the Roads that lead to them will be again frequented. Compare *Judg. v. 6. Psal. cvii. 7.*

Verse 13. Ver. 13. *If thou turn away thy foot from my Sabbath, &c.]* If thou abstain from following thy own Ways and Pleasure on the Sabbath, the Day dedicated to my Service. From hence it appears, that the Precept of *keeping the Sabbath-day Holy*, did not enjoin meerly a bodily Rest; but implied likewise setting the Day apart for the Services of Religion. Why the Prophet lays such Stress upon keeping the Sabbath-day, See the Note on *ch. lvi. 2.* Compare likewise *Jerem. xvii. 21, 22, &c.*

Verse 14. Ver. 14. *Then shalt thou delight thy self in the LORD]* Thou shalt be such a Proficient in Godliness, that God's Service shall become delightful unto thee; See *Psal. xxxiv. 8.* not burdensome, as it was to those

those *Jews* whom the Prophet *Amos* reproves, **Chapter**  
*ch. viii. 5.* **LVIII.**

*Ibid.* And I will cause thee to ride upon the high  
Places of the Earth] I will exalt thee above thy  
neighbouring Nations, and give thee Possession of  
their Mountains, whither they use to betake them-  
selves, as to an impregnable Fortrefs: Compare  
*Deut. xxxii. 13. xxxiii. 29. Ezek. xxxvi. 2.*

*Ibid.* And feed thee with the Heritage of Jacob  
thy father] Thou shalt enjoy the Land I gave to  
him, and all those Blessings which I promised to  
him and his Posterity.



Chapter  
LIX.

## C H A P. LIX.

## The ARGUMENT.

*The Jews seem to call God's Power into Question, because he did not deliver them from their Enemies, as he had formerly done. In Answer to which Cavil, the Prophet tells them, it is not Defect of Power in God, but their own Sins which hinder him from shewing his former Favours towards them. However he promises that God will at length visit and redeem them, not out of any Regard to their Merits, but purely for the Sake of his own Honour, and to make good his former Promises.*

Verſes 1, Ver. 1, 2.  
2.



**B**EHOLD the LORD'S Hand is not ſhortened, that it cannot ſave, nor his Ear heavy, that it cannot hear, &c.] The Reason of the

Continuance of your Calamities is not Want, either of Power in God to deliver you, or of Goodneſs to hear your Prayers: But your own Iniquities make him a Stranger to you, interrupt the Correſpondence that uſed to be between God and his People, and ſtop the Courſe of his Bleſſings.

Verſe 4. Ver. 4. None calleth for Juſtice, nor any pleadeth for Truth, &c.] There is no Conſideration had for



for Justice, either in the publick Judicatories, or in Men's private Dealings. The Arguments taken from Right and Wrong have no Place in their Resolutions.

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*Ibid.* They conceive Mischief, and bring forth Iniquity] They form mischievous Designs in their Minds, which they afterward put in Execution. Compare Job xv. 35. Psalm vii. 14.

Ver. 5. They hatch Cockatrice Eggs, and weave the Spider's Web, &c.] The same Sense couched in Metaphorical Terms; their villainous Contrivances being compared, first to a Cockatrice's Eggs, which are rank Poison in themselves, and when they are hatched, produce a venomous Serpent; And then to a Spider's Web, both for the artificial Fineness of them, and because they are as so many Nets to entrap others.

Verse 5.

Ver. 6. Their Webs shall not become Garments, neither shall they cover themselves with their Works] Though their Contrivances are finely wrought, yet they are too thin and weak to be of any real Advantage: See Job viii. 14. and their Works can neither cover nor defend the Actors.

Verse 6.

Ver. 8. They have made crooked Paths] They have turned aside out of the Way of God's Commandments, which are plain and strait Way. Compare Psalm cxxv. 5. Prov. ix. 15. iv. 27.

Verse 8.

Ver. 9. Therefore is Judgment far from us, neither doth Justice overtake us] Because we have no Regard to Justice nor Honesty, God will not plead our Cause against our Oppressors.

Verse 9.

*Ibid.* We wait for Light, but behold Obscurity] We still hope for better Times, but are under a Cloud, in a dismal Condition. Compare ch. lviii. 8.

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where Happiness is expressed by the *Breaking forth of Light*.

Ver. 10. *We grope for the Wall like the Blind*] Verse 10. We are surrounded with Darkness, and have no Glimmering of Light or Comfort, so that we know not which Way to turn our selves. Compare *Deut. xxviii. 29.*

*Ibid. We are in desolate Places as dead Men*] We are banished from the World, as the Dead that have no longer any Portion in it: The same Sense is thus expressed *Psalm xliv. 19. Thou hast smitten us into the Place of Dragons (or Serpents, that frequent solitary Places: See the Note upon ch. xiii. 19.) and covered us with the shadow of Death.*

Verse 11. Ver. 11. *We roar all like Bears, and mourn sore like Doves*] Sometimes we cry aloud; at other Times we bemoan our selves after a more silent Manner: Compare *ch. xxxviii. 14.*

Verse 12. Ver. 12. *For our Transgressions are with us, and as for our Iniquities we know them*] Our Sins are so publick and notorious, that they fly in our Faces as it were, and our Conscience gives full Evidence against us.

Verse 13. Ver. 13. *In transgressing, and lying against the Lord*] See *ch. lyii. 11.*

Verse 14. Ver. 14. *And Justice standeth afar off, for Truth is fallen in the Streets, and Equity cannot enter*] Justice is described as if it were afraid to venture its self among such a Crew of Miscreants, where Truth and Integrity can find no Admittance, or else are trampled under Foot, and treated with the utmost Contempt and Insolence.

Verse 16. Ver. 16. *And he saw that there was no Man, and he wondered that there was no Intercessor, there-*

therefore his Arm brought Salvation to him] The Words are parallel with those of Ezekiel, ch. xxii. 30. I sought for a Man among them that should make up the Hedge, and stand in the Gap before me for the Land. — but I found none. To the same Purpose God saith here, That it was just Matter of Wonder, that scarce a righteous Man should be found that might intercede with him by his Prayers, for the averting the Divine Judgments. Compare ch. lxiv. 7. When Things were come to this pass, he wrought for his own Name's sake, and was resolved to exert his Power for the delivering of his People, not out of any Regard to their Merits, but purely for his own Honour, and to make good his former Promises. Compare ch. lxiii. 5. *And his Righteousness, it sustained him*] His Justice in protecting the Innocent, and punishing the Wicked, made him go through with the Undertaking in Spight of all Opposition.

Ver. 17. *For he put on Righteousness as a Breast-plate, and an Helmet of Salvation upon his Head*] The Prophet describes God as a Warrior compleatly armed: The two most considerable Pieces of Armour are those which defend the vital Parts, the Head and Breast. To these he compares God's Faithfulness in performing his Promises, and that Salvation, or Deliverance, which he will work for his People.

*Ibid. And he put on the Garments of Vengeance for clothing, and was clad with Zeal as a Cloak*] His Indignation against his Enemies, and his Zeal for his own Honour (See the Note on ch. ix. 7.) supplied the Place of other Accoutrements which belong to a Souldier.

Ver. 18. *To the Islands he will pay recompence*] He will severely punish the foreign Nations which



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have been the Oppressors of God's People: See ver. 10, 11 and make them feel the same Miseries they have inflicted upon others. See the Note upon ch. xxi. 2. The Jews call all Countreys Islands which they go to by Sea: See Note on ch. xi. 11.

Verse 19. Ver. 19. *So shall they fear the Name of the LORD from the West, and his Glory from the rising of the Sun*] God's thus appearing in Behalf of his People, shall make his Name and Power known far and near.

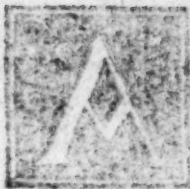
Ibid. *When the Enemy shall come in like a Flood, the Spirit of the LORD shall lift up a Standard against him*] When nothing seems able to withstand the Enemy, but he carries all before him, as a Flood overruns a Countrey, then God himself shall give him a remarkable Check, and visibly interpose in Behalf of his oppressed People. Compare ch. xxxi. 9.

Verse 20. Ver. 20. *And the Redeemer shall come to Zion*] This and the following Verse are expounded by St. Paul of that general Restoration of the Jewish Nation, which he assures us shall come to pass in the latter Times: See Rom. xi. 26, 27. Compare Obad. ver. 17, 21. And the Words of the foregoing Verse, which speak of God's Name being feared from one End of the World to the other, do plainly look that Way, as also the following Chapter.

Ibid. *And unto them that turn from Transgression in Jacob*] God's Promises are only made to the Penitent: Compare ch. lvii. 15, 18. lviii. 8. and see the Notes upon ch. xxvii. 12. xlviii. 22. liv. 13.

Verse 21. Ver. 21. *My Spirit which is upon thee, and my Words which I have put into thy Mouth, shall not depart*

depart out of thy Mouth, &c.] This must be understood of Christ, the great Prophet and Oracle of the Church, who came from Heaven to declare unto us the whole Counsel of God, and whom we are to hear, and obey in all Things. Compare *ch. lxi. 1. 16.* The Words contain a Promise to the Church, his spiritual Children (Compare *ch. viii. 18.*) of being *guided by God's Spirit into all Truth*, and that this Spirit shall continue with them for ever. Which Promise shall receive its utmost Completion, when God's People shall be all righteous, and shall be taught of him: See *ch. lx. 21. liv. 13.*



CHAP.

Chapter  
LX.

## CHAP. LX.

## The ARGUMENT.

*We may suppose the Ground-work of the Prophecies, contained in this and the two following Chapters, to be the Jews Restoration from Captivity; but any discerning Reader may easily be satisfied, that the Prophet takes Occasion from thence, to describe the Glories of Christ's Kingdom, which began upon the first Publication of the Gospel, but will not be compleated till the Fulness of the Jews and Gentiles are come into the Church; which is the general Subject of the Prophecies which follow to the End of the Book. The Reasons Mr. White hath advanced against this Interpretation, shall be considered under each Verse of this Chapter, from whence he takes them.*

Verse 1. Ver. 1.



**A**RISE, shine, for thy Light is come, and the Glory of the LORD is risen upon thee ] It is an usual Metaphor to describe Happiness by Light, and Affliction by Darknes. So here Jerusalem is bid to Arise from the Ground or the Dust, where her Afflictions had laid her low, and like the Morning Star, or Sun, to give Light to all about her, and

commu-



communicate to others Part of that Honour and Chapter  
 Lustre which she hath received from God, the true LX  
 Son of Righteousness. Compare Malasb. iv. 2.

Ver. 2, 3. *For behold the Darkness shall cover the Earth; — but the LORD shall arise upon thee —* 3.

*And the Gentiles shall come to thy Light.]* When Ignorance, like a thick Darkness, over-spreads the World, then shall the Light of God's Truth, like the Day-Spring from on high, diffuse itself over the Earth, and excite the Gentiles to seek Instruction from the Church, as from an Oracle: Compare ch. ii. 3.

Ver. 3. *And Kings to the brightness of thy Rising]* Verse 3.  
 The Graces and Glories of the Church shall attract the Eyes of Kings, and make them willing to become her Proselytes. Compare ch. xlix. 23.

Ver. 4. *All they gather themselves unto thee, they come to thee, thy Sons shall come from far, and thy Daughters shall be nursed at thy Side.]* Verse 4.  
 The Prophet describes the Fulness of the Church, by the Gentiles coming into it, and bringing the dispersed Remainder of the Jews along with them: (See the Note on ch. xi. 12.) whom they are said to take the same Care of in their Journey, as a Nurse does of a sucking Child. For to that Sense, I think, the last Words of the Verse should be rendered; *And thy Daughters shall be nursed at their side.* Compare ch. xlix. 22. Deut. i. 31.

Ver. 5. *Then thou shalt see, and flow together, and thy heart shall fear, and be enlarged.]* Verse 5.  
 Thy Joy shall break out upon thee like an overflowing River; and the sudden Transports of it shall produce an Astonishment, like that which ariseth from the Impressions of Fear; for which Reason the Effects of one Passion are ascribed to the other: The Prophet Jeremiab useth the same Metaphor, ch. xxxiii. 9.

They

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They shall fear and tremble for all the Goodness, and all the Prosperity that I procure unto it. The same Figure occurs in *Lucretius lib. II. init.*

*Ita me quaedam divina Voluptas*

*Inscit, atque Horror.*

*Ibid.* Because the abundance of the Sea shall be converted into thee.] A Multitude of People is compared to many Waters; *ch. xviii. 12. Revel. xviii. 19.* On the Words may be understood of the Multitude of those that came from the Sea, as if the Sea had transported all its Passengers hither. See *ver. 9.*

Others explain it of the Riches which are brought by Sea, and dedicated to God's Service; See *ver. 6.* In which Sense the Word *Hamon* is used, *Ecclesi. v. 10.* and so the *Septuagint* here understand it. The following Words explain this of the Fulness of the Gentiles coming into the Church.

*Ibid.* The forces of the Gentiles shall come unto thee.] Others render it, The riches of the Gentiles; See *ver. 6, 16.* and *ch. xiii. 6.*

Verse 6.

*Ver. 6.* The Multitude of Camels shall cover thee, the Dromedaries of Midian and Ephab; all they from Sheba shall come.] The Arabians had great Stocks of Camels, and such like Beasts of Burden; See *Judg. vi. 5. vii. 12.* Ephab was a Son of Midian; See *Gen. xxv. 4.* from whom Part of that Countrey had its Name.

*Ibid.* They shall bring Gold and Incense.] The Conversion of Heathen Nations is elsewhere expressed by their bringing Offerings to God, and dedicating Part of their Wealth to his Service; See *ch. xviii. 7. xxiii. 18.* This may be further verified in that glorious State of the Church, described *Revel. xxi. 24, 26.*

Ver.

Ver. 7. *All the Flocks of Kedar shall come unto thee, the Rams of Nebaiath shall minister unto thee.]* Kedar and Nebaiath were two Sons of Ishmael, who settled themselves in Arabia; See Gen. xxv. 13. Their Substance did chiefly consist in their Cattle, with which they travelled from one place to another, according as they could find Pasture: See Judg. vi. 5. and the Note upon ch. xxi. 13.

Ibid. *They shall come up with acceptance on mine Altar.]* This may in some measure be understood of the Offerings brought out of the neighbouring Countreys to the second Temple; See the Note on ch. xlv. 14. But the whole Scope of the Chapter plainly regards the Coming of the Gentiles into the Church, and dedicating Part of their Substance to the Service of God: Nor is this Expression a Demonstration to the contrary, as Mr. White too confidently pronounces, in as much as nothing is more usual, than for the Prophets to describe the State of the Christian Church, by Representations taken from the Jewish Temple and Service: See the Notes on ch. xix. 19. lvi. 8. and lxvi. 23.

Ver. 8. *Who are these that fly as a Cloud, and as Doves to their Windows?]* A Flock of Birds resembles a dark Cloud; So the Prophet here compares the Multitudes of People that flock to the Church, to a Flock of Pigeons that fly to their Dove-houses.

Ver. 9. *Surely the Isles shall wait for me.]* Compare ch. li. 5. xlii. 4. The Expression denotes their Readiness to embrace the Gospel, whenever the Means of Grace is offered to them. So Christ is said to be the Desire of all Nations, Hagg. ii. 7. as he that alone could answer all their Wishes and Expectations.



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*Ibid. And the Ships of Tarshish first, to bring thy Sons from far, their Silver and their Gold with them]* Ships of *Tarshish* mean any Ships of Trade, or Commerce; See the Note on *ch. ii. 16.* These the Text saith, shall be principally subservient to God's Design in bringing the Sons of *Sion* (which taken in a mystical Sense, is the Mother of all Believers, *Galat. iv. 26.*) from distant Countreys, who shall bring their Free-will Offerings and religious Acknowledgments along with them: See *ver. 6.* The Words are an Allusion to the Law which enjoined, that *none should appear empty before the Lord*, at the Times of the solemn Festivals, *Deut. xvi. 16.* To which Custom of going up to *Jerusalem* at those solemn Times, the Expressions, so often found in the Prophets, allude, of the *Gentiles seeking after the Lord, of their going up to Jerusalem*, and the like: See the Note on *ch. ii. 3.* So that it is a great Mistake in *Mr. White*, to conclude from such like Expressions in this Chapter, that the Prophet's Words cannot be expounded of the *Gentiles* coming into the Church.

*Ibid. Unto the Name of the LORD thy God]* God chose the Temple in *Jerusalem* to place his Name there, *1 Kings viii. 29.* and this Temple was a Type of the Christian Church; See *Ezek. xlvi. 35.* *2 Cor. vi. 16.* *2 Thess. ii. 4.*

Verse 10. Ver. 10. *And the Sons of Strangers shall build up thy Walls, and their Kings shall minister to thee]* This may be in some measure fulfilled in the Assistance which *Cyrus* and his Successors gave, to the Restoring and Re-edifying of the City and Temple: See Note on *ch. xlv. 14.* But the Words received a further Accomplishment in the Honours which the *Gentiles* (commonly called *Strangers* by the *Jews*; See *ch. lvi. 3.*) and their Kings paid to the Church of *Christ*:  
Compare

Compare *ch. xlix. 23. Zech. vi. 15.* and may yet receive a further Accomplishment: See *Rev. xxi. 24.* Chapter LX.

*Ibid. For in my Wrath I smote thee, but in my Favour have I had Mercy on thee.]* I will abundantly recompense thee for the Afflictions which I have brought upon thee: Compare *ch. liv. 7, 8.*

Ver. 11. *Therefore thy Gates shall be open continually, &c.]* It is a Sign of a settled Peace, and that there is no Fear of an Enemy, when the Gates of a City stand always open: Compare *Ezek. xxxviii. 11.* So the Poet describes a profound Peace by, *Aper-tis otia portis.* The Phrase signifies withall, that there shall be such a Confluence of People to the Church, and even of the highest Rank and Dignity, that the Gates must continually stand open to give them Admittance.

Ver. 12. *For the Nation and Kingdom that will not serve thee, shall perish.]* This must relate to the latter Days, as the Scripture calls them, when the Church shall become a great Mountain, and break in Pieces all the Kingdoms of the Earth, according to Daniel's Prophecy, *Dan. ii. 35, 44.* and then the Faithful shall have Power over the Nations, and rule the refractory with a Rod of Iron, as it is foretold *Revel. ii. 26, 27.* Verse 12.

Ver. 13. *The Glory of Lebanon shall come unto thee, &c.]* Lebanon was reckoned one of the pleasantest Parts of Judaea: See *ch. xxxiii. 9. xxxv. 2.* and was particularly beautiful for its tall Cedars: See *ch. xxxvii. 24.* So the Expression denotes, that the Cedars, and whatever other Trees grow in Lebanon, shall contribute to the re-edifying and beautifying God's Temple, which is called here the Place of God's Feet, as the Ark is elsewhere called his Footstool, because the Divine *Shekinah*, or Glory, sat Verse 13.

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between the Two Oberubims, which were placed over the Ark: See Psalm cxxxii. 7. This implies in the spiritual Sense, every Thing that tends to the adorning and perfecting the Church, which is called the House and Building of God: See 1 Tim. iii. 15. 1 Cor. iii. 9. Ephes. ii. 20. and compare Zeck. vi. 12, 13.

Verse 14. Ver. 14. *The Sons also of them that afflicted thee, shall come bending unto thee*] They shall acknowledge the Errors of their Fathers, and instead of being Persecutors, shall become Profelytes.

Ibid. *And they that despised thee, shall bow themselves down at the Soles of thy Feet*] See the Note on ch. xlix. 23. and compare Revel. iii. 9.

Ibid. *And they shall call thee, the City of the LORD, the Zion of the Holy One of Israel*] Mr. White is pleased to say, in his Argument upon this Chapter, that the Church cannot with any Propriety of Speech, be called the City of the LORD, or the Zion of the Holy One of Israel. This must seem a strange Assertion to any one that hath read the New Testament, where the Church, as consisting of all its Members both Militant and Triumphant, and united together under God and Christ, is expressly called *Mount Zion, the City of the living God, and the Heavenly Jerusalem*, of which the City on Earth called by that Name was a Figure: Heb. xii. 22. *The Lamb*, i. e. Christ, is said to stand upon Mount Zion, Revel. xiv. 1. Christ is called the Corner Stone placed in Zion, whereon the Church is built and supported, 1 Pet. ii. 6. and he is called the Deliverer, or Redeemer, that shall come out of Zion, Rom. xi. 26.

Verse 15. Ver. 15. *Whereas thou hast been forsaken and hated, so that no Man went through thee, I will*



will make thee an eternal Excellency, &c.] This may in the first Sense be fitly applied to *Jerusalem*, which during the Captivity lay desolate, and was the Subject of Scorn and Reproach to all her Neighbours: See *Lament. ii. 15.* but afterward recovered some Degree of her ancient Glory. And may be applied to the Church and Nation of the *Jews*, whenever God shall please to restore them, after their having been so long rejected by him. Compare *ch. lxi. 4, 7.* But some of the Expressions used in this Verse, as well as the Context, do plainly look further, and import, that although the true Professors of Christianity in several Ages and Places, have been the Subject of Men's Scorn and Contempt (See *Matth. x. 22. Luk. vi. 22.*) and the Church its self is to continue for some Ages in a mournful and Sackcloth Condition: See *Revel. xi. 3.* yet it shall at last surmount all these Difficulties, and be placed out of the Reach of the Malice of its Enemies.

Ver. 16. *Thou shalt also suck the Milk of the Gentiles, and shalt suck the Breast of Kings.]* Ye shall be nourished with their Riches, as a Child is with the Breast: See *ver. 6. ch. lxi. 6. lxvi. 12. xlix. 23.* Verse 16.

Ver. 17. *For Brass I will bring Gold, and for Iron I will bring Silver.]* A Description of golden Days, as we commonly call them: And as it is said of Solomon's Times, that Gold and Silver were so plenty, there was no Use made of inferior Metals, *1 Kings x. 21, 27.* in Pursuance of the same Metaphor, the New *Jerusalem* is described as made of pure Gold, *Revel. xxi. 18.* Verse 17.

*Ibid. I will also make thy Officers Peace, and shine Exactors Righteousness.]* Peace here is put for Men of Peace, as the Word is used *Psal. cxxi. 7.* and Righteousness for righteous Men, as our Trans-

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lators render the Word *cb. xli. 2.* The Prophet says, that in those happy Day, he hath been describing, the very Officers of the publick Revenues, and Collectors of the Taxes, shall be Lovers of Peace, and Observers of Justice: A Sort of Men generally blamed for being guilty of Exaction and Oppression: See *Luk. iii. 13.* The same Sense is more plainly expressed in the following Words.

Verse 18. Ver. 18. *Violence shall no more be heard in thy Land, wasting nor Destruction within thy Borders.]* Thou shalt be secure from Violence and Injustice at Home, and from Invasion or War from Abroad.

*Ibid. But thou shalt call thy Walls Salvation, and thy Gates Praise.]* Or, as the Sense might more plainly be expressed, *Thou shalt call Salvation thy Walls, and praise thy Gates:* God's Protection and Salvation shall be unto thee instead of Walls and Bulwarks, and the Praises which thou continually offerest up to him for his Mercies, shall supply the Room of Gates and Bars. Compare *cb. xxvi. 1. Psalm xxxii. 7.*

Verse 19. Ver. 19. *The Sun shall be no more thy Light by Day, neither for brightness shall the Moon give Light unto thee, &c.]* God's Favour and the Light of his Countenance, shall give thee greater Comfort and Lustre, than the Light of the Sun and Moon doth to the World: Which Promise will be fully verified in the State of the *New Jerusalem*, where there will be no Vicissitude of Day and Night, for *the Glory of God, and of the Lamb are the Light thereof,* Revel. *xxi. 23. xxii. 5.*

Verse 20. Ver. 20. *Thy Sun shall no more go down, neither shall thy Moon withdraw its self,]* Thou shalt see no more Sorrow nor Affliction, which are often expressed by Darkness, and the Sun and Moon's withdrawing themselves: See the Notes upon *cb. xiii. 10.* Ver.

Ver. 21. *Thy People also shall be all righteous*] Compare *ch. i. 26.* This Character can belong only to the *New Jerusalem*; See *Revel. xxi. 27.* For in the present State of the Church, the Chaff and Tares will always be mixed with the Wheat, till Christ come to part them: See *Matth. iii. 10. xiii. 30.*

*Ibid. They shall inherit the Land for ever*] This must be meant of the Blessed Millennium, when Christ and his Saints shall reign upon Earth: See *Matth. v. 5. Revel. v. 10. xx. 4. xxi. 3. 4. 7.*

*Ibid. The Branch of my Planting, the Work of my Hands*] God's Elect, those whom he hath called by an extraordinary Measure of Grace, and appointed to be *Heirs of Salvation*, are stiled *his own Plantation, and the Work of his Hands*; Regeneration being frequently called a New Creation, because Men's Justification and Salvation, is wholly owing to God's Grace and Goodness. See *ch. xxix. 23. xlv. 11. Matth. xv. 13. Job. xv. 2. Ephes. ii. 10.*

Ver. 22. *A little one shall become a thousand, &c.*] Verse 22. This glorious Kingdom of Christ shall take its Rise from small Beginnings: So Daniel describes Christ's Kingdom as a *Stone*, which in Process of Time became a *great Mountain, and filled the whole Earth*, *Dan. ii. 35.* which will be verified in God's due Time.



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## CHAP. LXI.

## The ARGUMENT.

*The same Subject is still prosecuted, and Christ is introduced declaring his Commission full of Grace and Comfort to his Church, with particular Promises of Grace to the Jewish Church, whom he promises to receive into Favour again, after she had been a long Time rejected and forsaken; who thereupon is represented as in a Transport of Joy and Thankfulness.*

Verse 1. Ver. 1.



*THE Spirit of the Lord GOD is upon me; because the LORD hath anointed me.] Anointing denotes some extraordinary Gift or Grace bestowed upon Men by God, because the three great Offices of King, Priest, and Prophet, were conferred by this Ceremony. The Descent of the Holy Ghost upon the human Nature of our Saviour, supplied this external Unction (See *Act. x. 38.*) and qualified him for the Office of a Prophet beyond all others that were before him, because he had the Spirit given to him *without Measure*, *Joh. iii. 34.* and in this Respect was *anointed with the Oyl of Gladness above his Fellows*: See the Note upon *ch. xi. 2.**

We have *Christ's* own Authority for applying this Text to himself, *Luke iv. 18.*

*Ibid. To preach good Tidings to the meek.] Or, To preach the Gospel to the poor, as the Words are rendered by the Septuagint, whom the Evangelists follow, Luk. iv. 18. Matth. xi. 5. The humble and poor*

poor in Spirit have a peculiar Title to the Privileges of the Gospel; See the Notes on *ch. xi. 4. xxvi. 6.* And Persons of a mean Condition, such whose Affections were not too much set upon the Glories of the World, were those who most readily embraced it, when it was first preached: See *1 Cor. i. 26, 27. Jam. ii. 5.*

*Ibid. He hath sent me to bind up the broken-hearted*] To give Ease to those that are grieved and wearied with the Burden of their Sins: A Metaphor taken from Surgeons binding up Wounds; See *ch. i. 6.*

*Ibid. To proclaim Liberty to the Captives, and the opening of Prison to them that are bound*] See the Notes upon *ch. xlii. 7.* The Septuagint render the latter Part of the Sentence, *recovering of Sight to the Blind*, and so St. Luke reads; which Interpretation several learned Men have shewed to be very agreeable to the Original.

Ver. 2. *To proclaim the acceptable Year of the Lord*] In Allusion to the proclaiming the Year of Jubilee, which was done by Sound of Trumpet, *Levit. xxv. 9.* when there was a general Release of all Manner of Servitude, Debts, and Obligations; *Jerem. xxxiv. 8.* a Type of that Freedom which Christ hath purchased for us.

*Ibid. And the Day of Vengeance of our God*] Mr. White observes that our Saviour takes no notice of this Passage, in his Recital of this Prophecy, *Luk. iv. 18.* from whence he concludes, that *he is no way concerned in it*: It was not, indeed, the Business of Christ's first Coming, to take Vengeance of his Enemies, and for that Reason he might not mention it at his first Entrance into his Office; though we find in several of his Discourses, he threatened the Jews with Destruction, for their rejecting him; See *Matth. xxi. 43, 44. xxii. 7. xxiii. 36.* and he calls the

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*Destruction of Jerusalem, the Days of Vengeance,*  
 Luk. xxi. 22. the very Expression of the Text;  
 which does most properly relate to his second Co-  
 ming, when he will not only reward his Servants,  
 but justify their Innocence, by the terrible Judg-  
 ments he will inflict upon his and their Enemies:  
 Compare *ch.* xxxiv. 8. lxiii. 4. lxvi. 14. *Deut.*  
 xxxii. 36 — 43. *Jerem.* li. 9, 10. *Malach.* iv. 3.  
*Luk.* xix. 27. 2 *Theff.* i. 6, 7.

*Ibid.* To comfort those that mourn in Sion] That  
 mourn for their own Iniquities, and for the publick  
 Sins and Calamities: See the Note on *ch.* lvii. 18. In  
 like Manner our Saviour's Sermon upon the Mount,  
 begins with promising Comfort to those that mourn:  
*Matth.* v. 4.

Verse 3.

Ver. 3. To appoint [Comfort] to them that mourn  
 in Sion, to give them beauty for ashes, the oyl of joy  
 for mourning, the garment of praise for the Spirit of  
 heaviness] A Description of the Change that should  
 be in their outward Habit and Appearance, in Pro-  
 portion to the Change of their Circumstances.  
 Whereas whilst they were Mourners, they used to  
 put Ashes on their Heads; See 2 *Sam.* xiii. 19.  
*Lament.* ii. 10. now they should wear a Crown or  
 Diadem (for the Word *Pear* signifies an Ornament  
 proper for the Head, *Ezek.* xxiv. 17.) in token of their  
 Joy; See the Note on *ch.* xxxv. 10. They should  
 likewise anoint themselves, which they abstained  
 from in Times of Mourning; See *Dan.* x. 3. *Matth.*  
 vi. 17. and change their mourning Garments for  
 festival ones; See *Zech.* iii. 3, 4, 5. *Luke* xv. 22.

*Ibid.* That they might be called Trees of Righteous-  
 ness] The Righteous are elsewhere resembled to  
 fruitful and flourishing Trees; See *Psal.* i. 3. *xcli.* 12.

*Ibid.* The planting of the LORD] See *ch.* ix. 21.

Ver.



*Ver. 4. And they shall build the old Wastes, they shall raise up the former Desolations, &c.]* We may interpret this to a spiritual Sense, of Repairing what is decay'd by Ignorance and Corruption; See the Notes upon *ch. xlix. 8.* But if we suppose the Jews, after their Conversion, to return into their own land, an Opinion countenanced by several Prophecies of the Old Testament (See the Notes upon *ch. xi. 11.*) we may fitly explain this Text of their re-edifying their ancient Habitations. Compare *Ezek. xxxvi. 33, — 36.* And this Interpretation agrees very well with the following Words, *The Desolations of many Generations.*

*Ver. 5. And Strangers shall stand and feed your Flocks; and the Sons of the Alien shall be your Plow-men and your Vine-dressers.]* By Strangers and Aliens may be meant those Gentiles, who are Aliens from the Common-Wealth of Israel, and Strangers from the Covenants of Promise, as St. Paul calls them, *Eph. ii. 12.* Compare *ch. lxii. 8.* And the Promise of having Power over the Nations, is not made only to Christ, but likewise to his faithful Servants; See *Revel. ii. 26, 27.* and the Note upon *ch. xiv. 2.*

*Ver. 6. But ye shall be named Priests of the Lord, &c.]* If we suppose these Words contain a peculiar Promise to the Jews after their Conversion, they import, that God will restore to them that honourable Title of being a Kingdom of Priests, formerly given to them, *Exod. xix. 6.* and admit them to a near Attendance upon himself: Accordingly some learned Men suppose the Jewish Church represented in the Revelation, by the four and twenty Elders, (alluding to the four and twenty Courses of the Priests) clothed in white Raiment, (as Priests) and having on their Heads Crowns of Gold, as advanced to a Regal Dignity: *Revel. iv. 8.* But this Privilege of being

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*Priests to God*, does in some Degree belong to all Christians; See *1 Pet. ii. 5*. especially when they shall come to be wholly freed from the Bondage of Sin, and continually employed in God's Service: See *Rev. v. 10. xx. 6.*

*Ibid. And in their Glory shall ye boast your selves.]* All that Cost and Riches, which the Gentile Converts shall dedicate to the Service of God, shall redound to your Honour, and the Glory of that Religion which you teach and profess. Compare *ch. lx. 5, 6, 16. lxvi. 12. Revel. xxi. 24.*

But I must not conceal an Ingenious Exposition of these two Verses, communicated to me by a learned Friend, to this Purpose. First of all (so he interprets *And in the beginning of the 5th Verse*) the *Gentiles* shall minister, and feed the Flock, *i.e.* the Church; whose Office is likewise expressed here, by their being *Plow-men* and *Vine-dressers*; as the Church is called God's *Vineyard*, *ch. v. 7.* and Believers, *his Husbandry* or *Tillage*, *1 Cor. iii. 9.* Afterward (so he explains the Copulative Particle *Vau* at the beginning of the *6th Verse*, in which Sense it is sometimes taken; See *2 Kings iv. 35. Psal. xci. 16.*) you *Jews* shall be converted and become Ministers of the Church, and the *Gentiles* shall make a plentiful Provision for you, as the Priests under the Law were maintained by the Sacrifices and Offerings which were brought to the Temple: and your selves having been made Partakers of that Grace and Knowledge for which the *Gentiles* so much value themselves, you shall become the glorious Instruments of converting the Remainder of them, who as yet continue in Unbelief; See *ch. lxvi. 19, 20.*

Verse 7.

*Ver. 7. For your shame ye shall have double.]* An Allusion to God's blessing *Job* after his Afflictions, when he gave him double to what he had before.

fore, Job xlii. 10. Compare Zeck. ix. 12. whereby ye shall have abundant Recompence, for the Shame and Reproach ye underwent during your long Rejection: See ch. liv. 4.

Ibid. *Therefore in their land shall they possess the double.*] This double Honour and Reward mentioned in the foregoing Sentence. As the First-born had a double Share in his Father's Estate, Deut. xxi. 17. So the Jews, when converted to the Christian Faith, shall recover their Birth-right which they had forfeited by their Infidelity, as Esau did, and be esteemed the First-born, or elder Brethren, in the Church of God. Accordingly some learned Men, who expound the Elders in the Revelations of the Jewish Believers (See the Note upon ver. 6.) observe, that in those Visions of the Church which relate to the Times antecedent to the general Conversion of the Jews, the Elders are placed after the four living Creatures, as having lost their Dignity and Precedency. See Revel. v. 8, 11. xiv. 3.

Some translate the whole Verse thus, *Instead of your double (or reiterated) shame and confusion, they shall rejoice in their portion; therefore they shall possess their land a second time* (So the Septuagint render the Words) *everlasting joy shall be unto them, i. e. they shall no more be driven out of it.* Compare ch. lx. 15.

Ver. 8. *For I the LORD love judgment, I hate robbery for Burnt-offering*] God saith at the end of the Verse, That he will make an everlasting Covenant with them, which must be understood of the Gospel: See ch. lv. 3. To the Tenor of that Covenant, consisting of inward Righteousness (See Jerem. xxxi. 33.) he opposes that outward ceremonial Service, prescribed by the former Covenant, which very often had no inward Devotion accompanying it.

Nay,



Chapter Nay, some were so presumptuous as to think, they could  
 LXL propitiate God Almighty, by offering to him Part of  
 what they had got by Decent and Violence.

*Ibid.* And I will direct their work in Truth. I will give them Grace to serve me in Spirit and in Truth; or, as the Words may be translated, I will give them their reward faithfully. The Hebrew Word, *Pemlab*, signifying both Work and Reward, See *cb.* xl. 10. lxii. 11.

Verse 9. Ver. 9. And their Seed shall be known among the Gentiles. They shall be illustrious or remarkable among the Gentile Christians (So the Word *known* is used, *Psal.* lxxvi. *Prov.* xxxi. 23.) they shall be acknowledged for God's ancient People, to whom all the Promises of the Gospel were made, and to whom they principally belong; See *Act.* iii. 26. xiii. 46. they shall be esteemed as the First-born, or the elder Brethren in the Church: and this shall make them amends for the Shame they underwent before; See *ver.* 7. and the Note there.

Verse 10. Ver. 10. I will greatly rejoyce in the LORD, — for he hath clothed me with the garments of Salvation, he hath covered me with the robe of Righteousness, as a Bridegroom decketh himself with Ornaments, &c.] The Jewish Church is here introduced as speaking (See Note upon *cb.* lxiii. 1.) and returning her Thanks to God for these great Favours, that he hath advanced her and her Children to such Honour after their Dispersion, and thereby hath made her glorious in the Eyes of the World, *ver.* 9. Compare *cb.* xlix. 18. and hath given her Occasion of perpetual Joy and Triumph, which useth to be expressed by putting on the richest and costliest Garments; See *ver.* 3. This seems to relate to the Times of the Marriage of the Messiah with the Jewish Synagogue, of which their Cabalistical Writers speak  
 so

so much; (See Bp. Patrick's Preface to his Exposition on the Canticles :) or rather, to his Marriage with the whole Church, both of Jews and Gentiles; See Revelat. xix. 7. *The Garments of Salvation, and the Robe of Righteousness*, allude to the High-Priest's Robes, which were made for *Glory and Beauty*, Exod. xxviii. 2. Compare Psalm cxxxii. 9, 16. *The Robe of Righteousness* is an Allusion to the *Linnen Ephod*, an Emblem of Righteousness and Holiness; See Revel. xix. 8. as also of Joy and Gladness; See Eccles. ix. 8. which is likewise denoted by the *Garments of Salvation*, i. e. such festival Attire as should testify their Joy in God's Salvation. This Habit very fitly belongs to those who are named to be *Priests of the Lord*, ver. 6. and the Word, which our Translation renders *decketh himself*, properly signifies a Priest's habiting himself with the Ornaments proper to his Office.

Ibid. *And as a Bride adorneth herself with Jewels.*] So the *New Jerusalem* is described as a *Bride adorned for her Husband*, Revel. xxi. 2. Compare ch. lxii. 4, 5.

Ver. 11. *For as the Earth bringeth forth her bud* Verse 11.  
— *so the Lord God will cause Righteousness and Praise to spring forth before all Nations.*] As surely as the Earth in due time brings forth its Plants, and a Garden its Seeds; so surely will God make the Salvation of the Jewish Church and People remarkable before all the World, and make it Matter of Praise in the Earth, ch. lxii. 7. *Righteousness* is sometimes equivalent to Happiness, or Salvation; See Note on ch. lxii. 1. or if we take it in the common Sense of the Word, to which the *Robe of Righteousness*, mentioned in the foregoing Verse, does very well agree, then the Sense is, that when Holiness and Goodness flourish, this redounds to the Praise and Honour of God, who will then be glorified by all men.

## CHAPTER LXII.

## The ARGUMENT.

*The same Subject is still continued, and the former Promises of restoring the Jewish Church and Nation, are again confirmed by a solemn Oath of God's, ver. 8. which to me is an evident Proof, that this Prophecy relates to a Scene of Affairs that is still future.*

Verse 1.

Ver. 1.



FOR Zion's Sake I will not bold my Peace, and for Jerusalem's Sake I will not rest.] The Prophet speaks here in the Person of the Messias, as he did at the

beginning of the last Chapter, and saith that he will never cease interceding with God, till the Redemption of Israel be brought to pass : Compare ver. 6, and 7. of this Chapter.

Verse 2.

*Ibid. Until the Righteousness thereof go forth as Brightness, and the Salvation thereof as a Lamp that burneth ; And the Gentiles shall see thy Righteousness, &c.] Till the Glory and Salvation, with which God will Honour it, be illustrious in the Eyes of all the World : Compare ch. lx. 1, 2, 3. Righteousness is elsewhere joyned with Salvation, as equivalent to it : See ch. xlvi. 13. lxi. 10. as it is joined*



ed with Glory in the following Verse, to the same Chapter  
[Sense. See likewise *ch. xlviii. 18, liv. 17.* Chapter  
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Ver. 2. *And thou shalt be called by a new Name,*  
*which the Mouth of the LORD shall name.]* That Verse 2.

of *Hephzibah* mentioned *ver. 4.* Compare likewise  
*ch. lxxv. 15.* Giving new Names to Persons, denotes  
the altering their State and Condition : See *Gen.*  
*xxxii. 28. Hos. i. 6, 9. ii. 1.*

Ver. 3. *Thou shalt also be a Crown of Glory in* Verse 3.  
*the hand of the LORD, &c.]* Or rather, *By the*  
*Hand* (or Power) *of the LORD.* A Crown be-  
ing the most glorious Part of Royal Attire, what-  
ever is most precious, honourable or ornamental, is  
signified by that Name : See *Job xxxi. 36. Zech.*  
*ix. 16. 1 Thess. ii. 19.* Or the Phrase may mean,  
that God will make *Jerusalem* his Bride, See the  
following Verse, and *ch. lxi. 10.* For it was the  
Custom to put a Crown upon the Head of the Bride  
and Bridegroom at the Time of their Marriage :  
See *Cantic. iii. 11. Ezek. xvi. 8-12.*

Ver. 4. *Thou shalt no more be termed, Forsaken,* Verse 4.  
*neither shall thy Land any more be termed, desolate :*  
*But thou shalt be called Hephzi-bah, and thy Land*  
*Beulah, &c.]* The Covenant-Relation between God  
and his People is represented by his being their  
Husband : See *ch. liv. 5. Jerem. iii. 15.* This Title  
includes both Love and Protection : But when God  
forsook them, and delivered them up for a Prey  
to their Enemies, this was a Sort of Divorcing  
himself from them, which is implied in the Word  
*Azubah, Forsaken :* See *ch. xlix. 14. liv. 6.* And  
when the Land lay desolate, it was in a State of  
Widow-hood ; See *ch. liv. 1.* But now God saith,  
he will renew his former Love toward them, and  
take delight in them, as a Bridegroom doth in his

Chapter *Bride*, ver. 5. *Their Land shall be married to him*  
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 ~~~~~ Desolation, but inhabited and replenished with Peo-  
 ple, for so the *Septuagint* translate the Word *Tib-*  
*bael*: See the following Verse.

Verse 5. Ver. 5. *For as a young Man marieth a Virgin,*  
*so shall thy Sons marry thee*] The Word *Marry* is  
 not to be taken strictly, for it would be improper  
 to say, That Children married their Mother; but  
 as it implies living with their Mother, now she is  
 owned by her Husband; her former Desolations  
 implying both Loss of Children, and Widow-hood;  
 See *cb. xlvii. 9. xlix. 21.*

Verse 6. Ver. 6. *I have set Watchmen upon thy Walls, O*  
*Jerusalem, which shall never hold their Peace Day*  
*nor Night*] The Word *Shomerim* doth properly sig-  
 nify those Priests and Levites, who kept Watch Day  
 and Night about the Temple; and some of them  
 at certain Hours sung Psalms of Prayer and Praise;  
 See *1 Chron. ix. 27, 33. xxiii. 32. 2 Chron. viii. 14.*  
*xiii. 11. Psalm cxxxiv. 2.* This their Office or  
 Charge is called *Mishmereth* in the *Hebrew*, a Word  
 derived from the same Root with *Shomerim*. To  
 these the Prophet compares those pious Persons, who  
 will in all Ages be importunate with God for com-  
 pleting this Blessing.

Verse 7. Ibid. and Ver. 7. *Ye that make mention of the*  
*LORD, keep not Silence, &c.*] The Marginal  
 Reading is better, *Ye that are the LORD's Remem-*  
*brancers, keep not Silence*: The Expression alludes  
 to the same Office of the Priests and Levites, who  
 by their daily Prayers and Intercessions put God in  
 mind of the State of the Church, and continually  
 importuned him for the Welfare thereof. The  
 Scripture elsewhere speaks of God after the Manner  
 of.

of Men, as one that might be overcome by Importunity; See *Luke* xi. 8, 9. *xviii.* 3, 6, 7.

Ver. 8. The **LORD** hath sworn by his Right-hand—surely I will no more give thy Corn to be

Verse 8.

Meat for thine Enemies, &c.] Lifting up the Hand was a Ceremony used in Swearing; See *Deut.* xxxii. 40. *Ezek.* xx. 5, 15. And here God swears by that very Hand which uses to be held up at the taking of an Oath, i.e. by his Power and Might, as it follows, that the Enemies of his People should never interrupt that Peace and Plenty which he gives them, but they should quietly enjoy his Blessings, with Hearts full of Thankfulness for them. This must relate to some happier Condition than the *Jews* enjoyed after their Return from Captivity, when their Enemies frequently invaded them, and at last the *Romans* destroyed both their Temple and Nation. And the Oath which ushers in this Promise proves, that it will be exactly and punctually performed.

Ver. 9. But they that have gathered it, shall eat it, and praise the **LORD**, and they that have brought it together, shall drink it in the Courts of my Holiness.] The Expressions allude to the Ordinances of the Law, which required the People to spend their First-fruits, and other hallowed Things, at the Temple, in a thankful Acknowledgment to God for his Blessings; See *Deut.* xii. 11, 12. xiv. 23, 26.

Verse 9.

Ver. 10. Go through the gates, prepare you the way of the People, &c.] The Prophet relying upon God's Oath, ver. 8. speaks of the general Restoration of the *Jews*, as if it were actually a doing; and exhorts those Nations, through whose Territories they were to pass in their Return homeward, to go out of

Verse 10.



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their Cities and repair the Roads, raising Causeways in the lower Grounds, and levelling the rough and stony Places. Compare *ch. xl. 3. lvii. 14.* By this Figure the Prophet signifies a Removal of all Obstacles which might hinder their Return.

*Ibid. Lift up a Standard for the People.]* To gather the dispersed: See *ch. xi. 12.*

## Verse 11.

*Ver. 11. Behold the L. O. R. D. hath proclaimed unto the end of the World.]* He hath caused the great Trumpet to sound, as a Signal, to gather the dispersed Jews together; See the Notes upon *ch. xxvii. 13.* Or he hath sent Preachers of the Gospel to all Parts of the World, in order to the Conversion of the Jews.

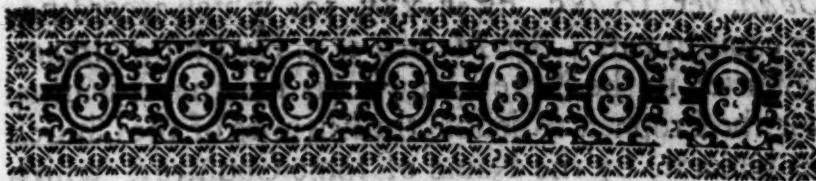
*Ibid. Say ye to the daughter of Sion, Behold thy Salvation cometh, &c.]* Thy Saviour cometh: Compare *ch. xl. 9, 10. Zeck. ix. 9. Revel. xxii. 12.*

## Verse 12.

*Ver. 12. And they shall call them, the holy People]* As being taken into Covenant again; See the Note upon *ver. 4.*

*Ibid. And thou shalt be called, Sought out, a City not forsaken.]* Or rather, Sought to, a City had in great Request: Compare *ver. 4. and Jerem. xxx. 17.*





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*The three last Chapters contained a Description of the glorious State of the Church in the latter Days, when it should be enlarged by the Conversion of the Jews, and the Fulness of the Gentiles. Now the Prophet comes to describe the Day of Vengeance, mentioned ch. lxi. 2. The Beginning of the Chapter is by Way of Dialogue between the Prophet or the Church, and Christ, where the latter is described as returning in Triumph from the Slaughter of his Enemies, which seems to be much the same Scene which was represented ch. xxxiv. See likewise Joel iii. 12, 13, 14. Then follow from the seventh Verse of this Chapter to the End of the lxivth, devout Meditations upon God's former Mercies to his People, mixed with Expostulations for his forsaking them, and casting them off, and humble Acknowledgments of their Sins, which deserved such Treatment.*

Ver. 1.



*HO is this that cometh from Verse 11. Edom, with died Garments from Bozra ?] The Idumeans joined with the Enemies of the Jews, in bringing on the Destruction of Jerusalem at the Time of the Captivity; for which they are severely reprov'd by the Prophets, and threatened.*

threatened with utter Excision: See *Psal.* cxxxvii. 7. *Obad.* ver. 10. &c. *Ezek.* xxv. 12. which accordingly came to pass; See *Malach.* i. 2. But I have already observed in the Note upon *ch.* xi. 14. that it is usual for the Prophets to denote the Enemies of the Church in general, by the Name of some Countrey, which was remarkable for its Hatred toward the Jewish Nation, as the *Idumeans* were.

And the Prophet seems to take a Hint from some remarkable Calamity that befell the *Edomites*, to describe some more general Judgment, that should be inflicted upon the Enemies of God's Church and Truth. Compare *ch.* xxxiv. where I have observed upon the 5th and 6th Verses, that the Words *Edom* and *Bozra* may be taken in an *Appellative* Sense, so as to denote in general a Field of Blood, or Place of Slaughter. The Word *Edom* signifies originally *red as Blood*, and *Bozra* denotes a *Vintage*, which in the Prophetical *Idiom*, imports God's Vengeance upon the Wicked; See *Lament.* i. 15. *Joel* iii. 13. *Revel.* xiv. 19. xix. 15. The Prophets often apply the Names of Places, to the subject Matter they are treating of: So *Joel* iii. 15. the Nations are summoned to the *Valley of Jehoshaphat*, because the Word *Jehoshaphat* signifies God's Judgment. Again *Hos.* i. 5, 11. the *Valley of Jezreel*, and the *Day of Jezreel*, are an Allusion to the Etymology of the Word *Jezreel*, which signifies the *Arm of God*, or the *Seed of God*. See likewise *Micah* i. 10, 14. and *ch.* lxxv. 11, 12. of this Prophecy.

*Ibid.* This that is glorious in his Apparel, travelling in the greatness of his Strength] Like a General marching in Triumph at the Head of his Army, and carrying Tokens of Victory upon his Raiment. Some explain the Word *Tzaeh*, in an Active Sense,



Sense, as implying the driving his Enemies before him, and bearing down all Opposition.

*Ibid.* *I, that speak in righteousness, mighty to save.*

*Christ's* Answer to the foregoing Question: I am come now to fulfil all my Promises, and deliver you from your Enemies. Several Parts of the Prophe-  
tick Books are written in the Form of a *Dramatick Poem*, where several Persons are introduced speaking by Turns, and answering one another: So, for Example, *ch.* lxi. *Christ* is introduced at the Beginning of the Chapter, making gracious Promises to the Church, to which the Church answers with suitable Returns of Joy and Thankfulness, *ver.* 10. So the *Song of Solomon* is a divine Dialogue between the *Bridegroom*, the *Spouse*, and a *Chorus of Virgins*; and in the *Revelation*, *Christ* is often introduced as speaking in that sacred *Drama*. This Observation will sometimes account for the altering of the Prophets Style from the *first*, to the *second*, or *third* Person.

*Ver.* 2. *Wherefore art thou red in thine Appa-* Verse 2.  
*rel, &c.*] The Dialogue is still continued, and this Question is proposed by the Church, or the Prophet in her Name. *Christ* in like Manner is described as *cloathed in a Garment dipped in Blood*, *Revel.* xix. 13.

*Ver.* 3. *I have trodden the Wine-press alone*] Verse 3.  
This Answer of *Christ's*, exactly agrees with what is said of him in the same Chapter of the *Revelation*, *ver.* 15. That *he treads the Wine-press of the Fierceness and Wrath of Almighty God*. See the Note upon *ver.* 1.

*Ibid.* *And of the People there was none with me*].  
See the Note upon *ver.* 5.

*Ver.* 4. *For the day of Vengeance is in my Heart*] Verse 4.  
See the Notes upon *ch.* xxxiv. 8. lxi. 2.

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Verse 5.

Ver. 5. *And I looked, and there was none to help, and I wondered that there was none to uphold.]*

Things were come to that Extremity, that there was no Appearance of Succour by any human Means. Those, who by their Office and Character ought to have stood up in Defence of oppressed Truth and Innocence, even they, contrary to what might have been justly expected, betray'd so good a Cause, or had not the Courage to defend it. So that it was time for God to interpose, and to appear in Defence of his own Honour and People. Compare *ch. lix. 16.*

*Ibid. Therefore my own Arm brought Salvation to me, and my fury it upheld me.]* I was resolved to vindicate my own Honour, and my Zeal and Concern for my People made me go through with the Undertaking, in Spight of all Opposition: Compare *Zech. viii. 2.* where God saith, *I was jealous for Zion with great Fury.*

Verse 6.

Ver. 6. *And I will tread down the People in mine Anger]* Both the *Septuagint*, and *Vulgar Latin*, translate this, and the following Sentences of this Verse, in the *Praterperfect Tense*, *I have trodden down, &c.* which agrees better with the Context; where *Christ* is described as having his Garments already stained with Blood.

*Ibid. And make them drunk in my Fury]* God's Judgments are often represented by a Cup of intoxicating Liquor, because they astonish Men, and bereave them of their usual Discretion; See the Note on *ch. li. 17.*

Verse 7.

Ver. 7. *I will mention the loving Kindnesses of the LORD, &c.]* Here the Prophet, or the Church speaks, and breaks out into a grateful Acknowledgment of God's former Mercies to his People, which are so many Earnests of his Goodness for the Time to come.

Ver.

Ver. 8. *For he said, Surely they are my People, Children that will not lie: So he was their Saviour.]* They are the People with whose Ancestors I made an everlasting Covenant, and they have a Title to my Favour, as well as their fore-Fathers: See *Rom. xi. 28, 29.* And now their Afflictions have so far corrected them, that they will not prevaricate, or apostatize any more. So he became their Saviour, as he had been in former Times.

Ver. 9. *In all their Affliction, he was afflicted.]* Verse 9.

When there was a Necessity of punishing them in order to their Amendment, he had a compassionate Sense of the Evils which they suffered; See *Deut. xxxii. 36.* *Judg. x. 16.* *Psal. cvi. 44, 45.* The Hebrew Copies have a different Reading here; the Text reads *Lo* with an *Aleph*, which signifies *Not*, and the Margin reads *Lo* with a *Vau*, which signifies *Him*; our Translation follows the marginal Reading, the *Septuagint* that of the Text; and joining the latter Part of the eighth Verse with the ninth, they translate the whole Period very agreeably to the present Hebrew Text, thus, *He was their Saviour out of all their Troubles: It was not a Messenger, nor an Angel, but himself delivered them:* Which Translation agrees very well with the Sense of the Original, as will appear by the following Note.

*Ibid. And the Angel of his Presence saved them.]* The Angel, who conducted them by the Pillar of Cloud and of Fire, was no other than the *Logos*, or Second Person of the Blessed Trinity, according to the Sense of the ancient Jews, as Dr. Allix hath proved at large, in his *Judgment of the Jewish Church against the Unitarians*, ch. xiii, xiv, and xv. This Divine Person is sometimes indeed called an



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Angel, as *Exod.* xiv. 19. but at other times the incommunicable Name of *Jehovah* is given to him. So *Exod.* xiii. 21. it is said expressly, that the **LORD** went before the People in a Pillar of Cloud by Day, and of Fire by Night: Compare *Exod.* xiv. 24. In the same Book God saith of him, That *his Name* is in him, i. e. his Godhead, *ek.* xxiii. 21. Again he is called God's Presence, *Exod.* xxxiii. 14. an Expression parallel to that of the Text. So *Deut.* iv. 37. we read, God chose their Seed after them, and brought thee out by his PRESENCE, for so the Hebrew *Bepanau* plainly signifies: But our Translators have made no Sense at all of the Place, by rendering it, And brought thee out in his Sight. God to shew his Anger for the Sin of the golden Calf, threatens the People that he would not lead them himself, but only send his Angel with them, *Exod.* xxxiii. 2, 3. At this the People were much disheartened, *ver.* 4. and *Moses* earnestly intercedes with God, that the Divine Presence might still accompany them, *ver.* 15. i. e. that God would continue to go before them in the Pillar of Cloud and of Fire. According to this Interpretation, *St. Paul* saith, that the Jews tempted Christ in the Wilderness, *1 Cor.* x. 9. meaning the *Logos*, who after his assuming human Nature was Christ. When the Tabernacle was set up, this *Shekinah*, or Token of God's Presence, took up his Residence over the Ark, *Numb.* vii. 89. and the Cloud covered the Top of the Tabernacle, *Exod.* xl. 34, 38. And then the **LORD** is said to come down in the Pillar of Cloud, *Numb.* xii. 5. and solemn Adoration is paid to him, when this Symbol of the Divine Presence appeared, *Exod.* xxxiii. 10. *Numb.* xvi. 19, 22. All these Circumstances laid together, prove that the Person,

Person, who led the People through the Wilderness, could be no created Being, though he is sometimes called an *Angel*, because he took upon him the Office and Ministry of Angels, as he afterward took upon him the *Form of a Servant*. But in the Text he is stiled in a distinguishing Manner, the *Angel of God's Presence*, and in *Malachi*, the *Angel of the Covenant*, *Malachi*. iii. 1. for so the Words should be translated.

*Ibid.* And he bare them, and carried them all the Days of old.] See the Note on *ch.* xvi. 3.

Ver. 10. But they rebelled and vexed his holy Spirit.] God's Spirit strove with the Men that lived before the Flood, *Gen.* vi. 3. *1 Pet.* iii. 19. the same good Spirit directed *Moses* and the Elders that had the Government of the Jews in the Wilderness: See the following Verse here, *Numb.* xi. 17. and *Nehem.* ix. 20. Therefore the People's frequent Murmurings and Rebellions were not so much against them, as against the Lord, as *Moses* truly upbraids them, *Exod.* xvi. 8.

Ver. 11. Then he remembered the Days of old, *Moses* and his People, &c.] God is represented by an elegant Figure, as recollecting with himself what he had done for his People, and using that as a Motive why he should still own and defend them. The same Argument is urged by *Moses*, *Exod.* xxxii. 11, 12. *Numb.* xiv. 13, 14, &c. or the Word *He* may be understood of *Israel*, as remembering God's peculiar Providence to their Fathers, and then expostulating with him under their long Captivity in the following Words, *ver.* 15, &c.

*Ibid.* With the Shepherd of his Flock.] Or, with the Shepherds of his Flock, as the Margin reads, *i. e.* *Moses* and *Aaron*: See *Psalms* lxxvii. 5, 20.

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Ibid. *Where is he that put his holy Spirit within him?* That gave his Spirit to Moses and the seventy Elders, to direct them in the Government of his People; See Numb. xi. 17. Nehem. ix. 20. and afterward sent them Prophets to lead and instruct them: Compare Haggai ii. 5.

Verse 13. Ver. 13. *That led them through the deep, as an Horse in the Wilderness, that they should not stumble.* As an Horse goes or carries a Man upon plain Ground without tripping. The Wilderness sometimes signifies the plain, or champain Countrey, and is opposed to the Mountains: See Jerem. ix. 10. Lament. iv. 19. Joel i. 19.

Verse 14. Ver. 14. *As a beast goeth down into the Valley, the Spirit of the LORD caused him to rest.* As a Beast goes down to his Pasture: or, as a Camel or such like Beast of Burden travails thro' a champain Countrey; so the Spirit of the Lord conducted the People of Israel into the promised Land of Rest and Security: See Deut. xii. 9. The Verb *Ijarad* signifies simply to go, or go forward, as well as to go down: See Genes. xliii. 5. 1 Sam. xxix. 4. xxx. 15, 16. 2 Kings ii. 2.

Verse 15. Ver. 15. *Where is thy Zeal, and thy Strength, the sounding of thy Bowels, and thy Mercies toward me?* Where is thy Love and thy Concern for thy People; See ver. 5. and the Power thou usedst to exert for their Deliverance? Where is the Yearning of thy Bowels, i. e. thy tender Compassions and Mercies, which thou formerly shewedst toward me, and which the holy Writers compare to the Affection a Mother bears to her Children? See Job. xlix.

Verse 16. 15. Jerem. xxxi. 20. Hos. xi. 8.

Ver. 16. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge



us not] Our only Hope is in the Relation we have to thee, that thou hast vouchsafed to call thy self our Father; See *Deut.* xxxii. 6. *1 Chron.* xxix. 10. *Malach.* i. 6. ii. 10. *Joh.* viii. 39. 41. For it is in vain to boast ourselves that we are Children of *Abraham* or *Jacob*; they neither know our Condition, nor, if they did, can they afford us any Relief.

*Ibid.* Thy Name is from everlasting.] See the Note upon *ver.* 19.

Verse 17.

*Ver.* 17. O LORD, why hast thou made us to err from thy ways? The Words might better have been rendered, *Why hast thou suffered us to err from thy ways?* for the Form called *Hipbil* in *Hebrew* often denotes only Permission, and is rendered elsewhere to that Sense by our Translators: So *Psalms* cxix. 10. O let me not wander [or go wrong] from thy Commandments. Where the Verb is in *Hipbil*: and again, *Prov.* x. 3. The LORD will not suffer the Soul of the Righteous to famish: where the Verb is in the same Form. Thus we are to understand the same kind of Expression, *Psalms* cxli. 4. Encline not my Heart to any evil thing: So our new Translation renders the Verb, but the old one translates it much better, O let not my Heart be inclined to any evil thing. In the same Sense that Expression of *Jeremiah* is to be understood, *ch.* iv. 10. Thou hast greatly deceived this People, i. e. suffered them to be deceived by false Prophets. To the same Sense many Interpreters understand those Words of *Ezekiel*, *ch.* xiv. 9. I the LORD have deceived that Prophet. And in general we may observe, that the Scripture commonly speaks of what is permitted by Providence, as if it were directed by it. To give but one Instance out of many: God is said to move *David* to number the People, *2 Sam.*

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xxiv. 1. whereas it appears by comparing the Text with 1 Chron. xxi. 1. he only permitted *Satan* to move him to it.

Ibid. And hardened our Heart from thy fear? See ch. vi. 10.

Ibid. Return for thy Servant's sake, the Tribes of thine Inheritance] As God is said to absent himself, when he disregards the Prayers of his People; See Psal. lxxiv. 1. so he is said to return to them, when he answers their Requests with seasonable Relief: See Zech. 7. 3. Malack. iii. 7. Or the Words may be thus translated, Turn, for thy Servant's sake, the Tribes of thine Inheritance: i. e. Turn their Captivity for the Sake of thy Servants Abraham and Israel, ver. 16. to whom thou madest the Promises.

Verse 18. Ver. 18. The People of thy holiness have possessed it but a little while, our Adversaries have trodden down thy Sanctuary] i. e. Have possessed thine Inheritance, mentioned ver. 17. The Prophet calls it a little while, in Comparison of God's Promise, which, as the Jews commonly understood it, gave them the Possession of Canaan for ever: See Gen. xvii. 8. But some translate the whole Verse thus, Our Adversaries have possessed thy holy People as a Thing of nought, they have trodden down thy Sanctuary. If we understand this of the Devastations made by the Romans under Titus, and by the Mahometans since, the Phrase is exactly parallel to the Words of Christ, Luk. xxi. 24. Jerusalem shall be trodden down of the Gentiles.

Verse 19. Ver. 19. We are thine, thou never barest rule over them, &c.] The Words might better be rendered, We are thine of old, thou hast not ruled over them, &c. Menolam, of old, is used in the same Sense ver. 16. where our English reads, Thy Name is from Ever-

*Everlasting*; but the Sense is, thy Name is called upon us, to the *Septuagint* understand it; or, Thou art called the God of *Abraham*, or of *Israel*, from ancient Times; and therefore we humbly beg thee not to cast us off utterly, whilst thou makest thy self known to the *Gentiles*, who till of late never were thy People, nor in Covenant with thee. See *ch. lxvi. 1.* The Word [*Tbine*] is not in the *Hebrew*; so some render the Verse thus, *We have been for a great while* [as] *those over whom thou didst not bear rule, nor were they called by thy Name.* Thou hast rejected us altogether, and dost disregard us, as if we had never had any Relation to thee, nor ever were called thy People; which Sense agrees very well with the present Condition of the *Jewish Nation*, which hath continued for many Ages, without *King*, or *Prince*, or *Sacrifice*, as the Prophet *Hosea* foretold, *Hos. iii. 4.*





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See the ARGUMENT of the foregoing Chapter.

Verse 1. Ver. 1.



**O** H that thou wouldst rent the Heavens, that thou wouldst come down] The Prayer, begun ch. lxiii. 15. is continued throughout this Chapter, in the Name of the Church and People of the Jews, as languishing and disconsolate under the long Rejection they at present suffer; and the Chapter begins with an earnest Wish, that God would shew himself as visibly in Favour of his ancient People, as he did when he came down upon Mount Sinai, when Thunder, and Lightning, and Tempests, that shook Heaven and Earth, did testify his Presence: See *Exod. xix. 16, 18.*

*Ibid. That the Mountains might flow down at thy Presence]* A Poetical Description of the Thunder and Lightning which shook Mount Sinai, and the violent Rains which accompanied this Tempest, and made the Mountains look as if they were melted down: Compare *Judg. v. 5. Psal. lxviii. 8. Micah i. 4.* God's Appearance is commonly represented in Scripture, as accompanied with Thunders and Tempests, in Allusion to his Descent upon Mount Sinai: See *Psal. xviii. 7, 8, &c. Micah i. 3, 4. Habak. iii. 5, 6, 10.*

Ver.

Ver. 2. *As when the melting Fire burneth the Fire causeth the Waters to boil.* The Prophet compares this flowing down of the Mountains to the Melting of Metals by the Force of a vehement Fire, and to the Boiling over of Water, when it is heated.

Verse 2.

Ver. 3. *When thou didst reveal thyself to us which we looked not for, thou camest down from heaven.* Such terrible Instances of thy Power are shewest to our fore-Fathers : See *Exod.* who are here spoken of in the first Person, as being of one Blood with their Posterity. But I think the Words will bear another Interpretation, which agrees better with what follows, *When thou shalt do terrible and unexpected Things, when thou shalt come down,* (and visibly interpose for the Deliverance of thy People) *the Mountains shall melt at thy Presence.* And then follows very appositely in the next Verse,

Verse 3.

Ver. 4. *For since the beginning of the World Men have not heard, &c.]* The Methods of thy Dispensations, whereby thou wilt fulfil thy Promises made to thy People, are beyond any Thing we can think or conceive.

Verse 4.

Ver. 5. *Thou meetest him that rejoiceth and worketh Righteousness, those that remember thee in thy ways.]* Thou preventest with the Blessings of thy Goodness, those that take Pleasure in the Ways of thy Commandments, and live under a continual Sense of thy Providence.

Verse 5.

*Ibid. Behold thou art wroth, for we have sinned; in those is continuance, and we shall be saved.]* We

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have been guilty of great Offences, whereby we have provoked thine Anger, but thy Mercies endure for ever, and thy gracious Purposes are still the same; and this encourages us still to trust in thy Goodness. Compare *Malach. iii. 6.* The Pronoun [those] refers to God's Ways, by which we may understand not only his Laws, but likewise the Dispensations of his Providence. Compare *cb. iv. 9. Exod. xxxiii. 13. Psalm ciii. 7.* But the latter Part of the Verse may thus be translated, *Behold, thou art wroth, because we have sinned continually against those (ways), and shall we be saved?*

Verse 6. Ver. 6. *All our Righteousnesses are as filthy Rags]* The best Actions of the best Men have a great Alloy of Imperfection. When the Hebrew Language would express the most Excellent in its Kind, it makes use of the Plural Number: Thus *Wisdoms* signifies the most Excellent, or Divine Wisdom, *Prov. i. 20. ix. 1.* So here *Righteousnesses* is the most perfect Righteousness Men can attain to.

*Ibid. And our Iniquities like the Wind have taken us away]* Like a Wind that blasts, and withers both Leaves and Fruit: Compare *Jerem. iv. 11. Hos. xiii. 15.*

Verse 7. Ver. 7. *And there is none that calleth upon thy Name, that stirreth up himself to take hold of thee]* There is no Body layeth our Calamities to Heart, so as to raise his Mind into a devout Posture, and to make God his Refuge in his Adversity. Compare *cb. xxvii. 5.* Or, there is none that try to avert God's Judgments by their Intercessions, which is compared here to the laying hold of a Man's Hand when he is just going to strike.

*Ibid. For thou hast hid thy Face from us, and hast consumed us because of our Iniquities]* The Particle *Ki,*



*Ki*, should be translated *Therefore*, as it is *Psaln* Chapter cxvi. 10. where the *English* Translation rightly renders the Sense, *I believed, and therefore have I spoken.* And thus the *Greek* Particle *οτι* may most fitly be translated, *Luke* vii. 47. *Her Sins which are many are forgiven, therefore She loved much:* Which Sense agrees best with the Design of the foregoing Parable.

Ver. 10. *Thy holy Cities are a Wilderness]* By Verse 10. Holy Cities in the Plural Number may be meant *Sion* (which was properly called the *City of David*: See 2 *Sam.* v. 9.) and *Jerusalem*, as they are sometimes divided into the upper and lower City. And Grammarians observe, that the Word *Jerusalem* is in the *Dual* Number in the *Hebrew*, because it was divided into the upper and lower City.

Ver. 11. *Our holy and our beautiful House, where- Verse 11. in our Fathers praised thee, is burnt with Fire]* This relates to the Burning of the Temple by the *Romans*, who made an entire Destruction of it, according to our Saviour's Prediction, *Matth.* xxiv. 2.

*Ibid.* *And all our pleasant Things are laid waste]* *Judea* is called the pleasant Land, *Dan.* viii. 9. and the Glory of all Lands, *Ezek.* xx. 6. but the *Romans* utterly laid it waste, partly in *Vespasian's* Time, and partly in *Hadrian's*: But the Words chiefly relate to the Temple, whose Glory and Beauty was laid waste, and which the *Jews* valued themselves upon, above all Things: See *Ezek.* xxiv. 21, 25.

Ver. 12. *Wilt thou refrain thy self for these Things, Verse 12. O LORD? wilt thou hold thy Peace, and afflict us very sore?* Wilt thou neither shew thy Compassion towards thy Servants, nor thy Resentments to thine Enemies? Compare *ch.* xlii. 14. lxxv. 6.

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## C H A P. LXV.

## The ARGUMENT.

*In the Beginning of this Chapter, God answers the foregoing Complaints of the Jews concerning their Dereliction, and tells them that they rejected the Preaching both of Christ and his Apostles, whereas the Gentiles readily complied with it. He then rebukes them for their Incredulity, Idolatry, and Hypocrisy, but promises Mercy to those that repent, and gives a Description of that new Jerusalem State, which should commence from their Restoration.*

Verse 1.

Ver. 1.



*I* *Am sought of them that asked not for me, I am found of them that sought me not*  
There is a manifest Impropriety in the Expression of the first Part of the Sentence,

so the Words should rather be rendered, *I am found of them that asked not for me*: The Verb, which commonly signifies to *Seek*, being by a *Metonymy* put for *Finding*: Compare *Eccles. iii. 6.* Or the Words may be translated thus, *I am preached to them that asked not for me*: For the Verb *Darash* signifies to *Teach* or *Instruct*, in which Sense it is used *Psalm cxi. 2.* where our Translation reads, *sought out*

out of all them that have Pleasure therein, but the Sense is, known or learned by those that have Pleasure therein. And the Word *Midrash*, derived from this Verb, signifies a Commentary or Exposition. Chapter LXV.

Ibid. I said, Behold me, Behold me, to a Nation that was not called by my Name] I made my self manifest (Compare *ch. xli. 27.*) to those that were not in Covenant with me, i. e. to the Gentiles, See *ch. lxiii. 19.*

Ver. 2. I have spread out my Hands all the Day Verse 2. to a rebellious People] But I did not make my self known to the Gentiles, till you Jews had rejected me, after I had used all the Arts of Persuasion and Intreaty to you, in order to your Conversion. To spread out the Hands is a Gesture of Begging or Importunity: See *ch. i. 15. Jerem. iv. 31. Lament. i. 17.* St. Paul expounds these two Verses of the Calling of the Gentiles, after that the Jews had rejected the gracious Counsel of God against themselves: *Rom. x. 20, 21.*

Ver. 3. A People that provoketh me to Anger continually to my Face] Verse 3. The reigning Sins of the Jews are reckoned up in this and the two following Verses: And those are of two Sorts, 1. Their ancient Idolatry, the Iniquities of their Fathers, *ver. 7.* which the Prophet describes as it was practised in his Days. 2. Their spiritual Pride and Hypocrisy, *ver. 5.* which exactly answers the Temper of the Jewish Nation in the Time of our Saviour.

Ibid. That sacrificeth in Gardens] In Groves or shady Places: See the Note on *ch. i. 29.* Dr. Spencer understands the Words of those Sacrifices, which were offered in Gardens and Orchards, in order to procure Plenty of Fruit: See the Notes upon the last Sentence of the following Verse.

Ibid.



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*Ibid. And burneth incense upon Altars of Brick.]* God commanded that his Altar should be built of whole Stones, neither hewn, nor polished, *Exod. xx. 25. Deut. xxvii. 5.* in Opposition, as it is probable, to the Heathen Altars, which were more Artificially contrived.

Verse 4.

*Ver. 4. Which remain among the Graves, and lodge in the Monuments.]* As those did who practised Necromancy, and consulted with Infernal Spirits : See *Deut. xviii. 11.* It was a common Custom too among the Heathens, for Persons to lodge all Night in the Temples of their Idols, particularly in that of *Æsculapius*, which were no better than Monuments of the Dead, in order to obtain such Dreams as might be beneficial to them : [See the *Answer to Fontanelle's Hist. of Oracles*, p. 140.] By the Word *Netzarim*, which our Translation renders *Monuments*, *Dr. Spencer (L. III. de Legib. Hebr. Dissert. 8. c. 3.)* understands solitary Places, in which Sense some take the Word, *ch. xlix. 6.* Such Places being haunted by evil Spirits, according to the Opinion of the Vulgar : See the Note on *ch. xiii. 21.*

*Ibid. Which eat swine's flesh]* This was expressly forbidden in the Law, *Levit. xi. 7.* and the Eating of it was a Sort of Religious Ceremony, whereby Apostates made a solemn Renunciation of the Jewish Religion ; See *2 Maccab. vi. 18. vii. 1.* One Reason why the Religious Jews so much abhorred the eating Swine's flesh, probably was, because the Eating it was a solemn Rite of Lustration among the Egyptian Priests, who at the Full-Moon, offered Part of it in Sacrifice, and eat Part of it themselves, tho' at other times they abhorred to touch it : See *Herodot. Lib. II. c. 47.* *Plato* likewise acquaints us, that the Sacrifice of a Hog was an usual Rite of Initiation

Initiation at the Heathen *Mysteria*, *de Repub. Lib. II.* This passage is quoted by *Euseb. Præp. Evang. Lib. XIII.* where *Vigerius* in his *Notes* shews, that the sacrificing Swine's Flesh was used in the *Mysteria* of *Bacchus* and *Ceres*: and *Varro, Lib. II. de Re Rust.* derives *us* from *ὕειν*, because it was one of the Principal of the heathen Sacrifices.

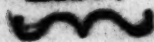
*Ibid. And broth of abominable things is in their Vessels.*] This denotes the superstitious Practice of *feeding a Kid in its Mother's Milk*, with which they sprinkled the Trees in their Fields and Gardens, (See *ver. 3*) to make them more fruitful; upon which Account it is more than once forbidden in the Law; See *Exod. xxiii. 19. xxxiv. 26. Deut. xiv. 21.* The Romans learned this Superstition from the Egyptians probably, and worshipped *Pales*, or *Ceres* with Milk: So *Ovid Fastor. Lib. IV.*

*Sylvicolam tepido lacte precare Palem.*

*Mr. White* makes an Objection against applying these Passages to the modern Jews, because since *Christ's* Time they have not been guilty of any of these kinds of Idolatry, and consequently these Sins cannot be assigned as a Cause of their Rejection. To which it may be answered, 1. That the Prophet here objects to them the Sins of their Fore-fathers, as well as their own; See *ver. 7.* and *Deut. xxxii. 21.* where their Rejection is ascribed to their Idolatries; according to the Tenor of God's Covenant, whereby he hath threatened to visit the Iniquities of the Fathers upon the Children. 2. The Prophet indeed mentions only such Idolatries as were practised in and about his own Time, but yet may comprehend under those Heads, all other kinds of that Sin, just as the Idolatries practised by some Christians, are called the Doctrines

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Doctrines of *Balaam* and *Jezabel*, Revel. ii. 14, 20. and the Church where they were practised, is described by the Name of *Sodom* and *Egypt*, ch. xi. 8. And the *Jews* at this day acknowledge, the Compliances of several of their Nation with the Idolatries, practised in those *Popish* Countreys where the *Inquisition* is set up, as one of their National Sins: See *Limborck's amica Collatio cum Judeo*.

Verse 5.

Ver. 5. *Which say, Stand by thy self, for I am holier than thou*] Or, *I esteem thee as unclean*; So some render the Verb *Kedashitika*; which hath two contrary Significations, both to *make holy*, and to *pollute*, a Thing usual in that Language: See the Note upon ch. xxii. 17, 18. This Description of a proud Hypocrite, exactly agrees with the Temper of the *Scribes* and *Pharisees* in *Christ's* Time: See *Mark* vii. 4. *Matth.* ix. 11. *John* xviii. 28.

*Ibid.* *These are a smoke in my Nose, a Fire that burneth all the day*] These are as offensive to me as *Smoke* is to the *Nose*, they are a perpetual Provocation to me, and kindle my *Anger* continually against them.

Verse 6.

Ver. 6. *Behold it is written before me*] God's irrevocable Purposes are often expressed as so many Decrees entered into a Register: See the Note upon ch. xxxiv. 16.

*Ibid.* *I will not keep Silence, but will recompense, even recompense into their bosom.*] I will not restrain my *Anger* any longer (See ch. xlii. 14.) but recompense their Sins double upon them: See *Jerem.* xvi. 18. and the Notes upon ch. xl. 2.

Verse 7.

Ver. 7. *Which have burnt Incense upon the Mountains, and blasphemed me upon the Hills*] See ch. lvii. 7. *Ezek.* xviii. 6. xx. 27, 28.

*Ibid.*



Ibid. *Therefore I will measure their former Work into their Bosom*] The Iniquities of their fore-Fathers, aggravated by the Addition of their own: Compare *Matth. xxiii. 32, 35, 36.* and see the Note upon *ver. 4.* Chapter **LXV.**

Ver. 8. *As the new Wine is found in the Cluster, and one saith, Destroy it not, &c.*] As a few good Grapes are found among a Cluster of bad ones, and one speaks to another that would pluck it from the Tree, to spare it, because some of the Grapes may come to good: So I will not destroy the whole Nation for the Sake of the few good Persons which spring out from among the rest. Those are called the Remnant by St. Paul, *Rom. ix. 27. xi. 5.* where he alludes to *ch. i. 9. vi. 13. vii. 3. x. 21.* of this Prophecy. Verse 8.

Ver. 9. *And I will bring forth a Seed out of Jacob, and out of Judah an inheritour of my Mountains*] Out of this Stock shall arise a better Generation, who shall repossess the Inheritance of their Ancestors. *Judea* being an hilly Countrey, is elsewhere expressed by the Mountains of *Israel.* See *ch. xiv. 25. Ezek. xxxvi. 1.* Verse 9.

Ibid. *And mine Elect shall inherit it*] These are called the Election, by St. Paul, *Rom. xi. 7.*

Ver. 10. *And Sharon shall be a Fold for Flocks, and the Valley of Achor a Place for the Herds to lie down in*] The Blessings of the Gospel are sometimes represented under the Emblems of temporal Happiness: See the Note upon *ch. iv. 2.* But if we take the Words in their literal Sense, they denote the great Plenty and Security these Elect should enjoy: Compare *ch. xxx. 23.* *Sharon* was one of the richest Parts of *Judea*: See *ch. xxxiii. 9. xxxv. 2.* Verse 10.

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and so was the *Valley of Achor*, which was remarkable for being the first Tract of Ground the *Israelites* took Possession of, after their Entrance into the promised Land: And therefore is called a *Door of Hope* by *Hosea*, ch. ii. 15. because it gave them first Footing in that Countrey, and encouraged them to hope that they should become Masters of the whole.

Verse 11. Ver. 11. *But ye are they that forget the LORD, that forget my holy Mountain*] The Prophet now directs his Discourse to the Sinners and Idolaters, whom he had reprov'd and threatened, *ver. 2, 3. &c.* By my *Holy Mountain* is meant God's Temple and Worship, a Figure of the *Christian Church*: See the Note on *ch. ii. 2.*

*Ibid. That prepare a Table for that Troop*] It was customary both among the *Jews* and *Gentiles*, after some Part of the Sacrifice had been offered upon the Altar, to make a Feast of the Remainder, See *ch. lvii. 7. Ezek. xxiii. 41.* This is called the *Table of Devils*, to whom the *Gentiles* sacrificed, *1 Cor. x. 21.* It is a great Dispute among the Criticks, what Idol *Gad* was, which several Interpreters here translate *Troop*, as if it were some heavenly Constellation. But the Word likewise signifies *Fortune*, or good Luck, and so it is translated by the *Septuagint*, *Gen. xxx. 11.* and in this Place too, for it appears from *St. Jerom's Commentary* upon this Verse, that the *Greek Copies* in his Time read, *Ενομαζομεν τῇ τύχῃ τραπέζαν, ἢ πλῆθυντες τῆς Δαίμονιων κτερασμῶν.*

*Ibid. And that furnish a Drink-Offering, to that Number*] Or, to *Meni*, which is the Word in the *Hebrew*: By which some understand the *Sun*: See *Huetius in Comment. on Origen, p. 109, 110.* and *Mena-*

*Menagius* upon *Laërtius* L. VIII. n. 34. Bochart, Chapter  
and Dr. *Spencer* (*de Legib. Hebr.* L. III. c. 2.) LXV.  
take it to signifie an *Hero* worshipped by the *Egypti-*  
*ans*: Dr. *Pocock* (*Not. ad Specim. Histor. Arab.*  
p. 119.) understands by it an Idol of the *Arabians*,  
and others an Idol of the *Armenians*, *Minni* being a  
Province in *Armenia*: See *Jerem.* li. 27.

Ver. 12. *Therefore will I number you to the* Verse 12.  
*Sword*] An Allusion to the Etymology of the Word  
*Meni*, which is derived from the Verb *Manab*, which  
signifies to *Number*; such *Paronomasia*'s are frequent  
in the Prophets: See the Note upon *ch.* lxiii. 1. If  
we understand this Place of the final Restoration of  
the *Jews*, as the Series of the Prophecy directs, then this  
and the following Verses are to be explained of that  
Discrimination which God will make between the  
Obedient and Disobedient among that People, bring-  
ing back the former into their own Countrey, and pu-  
nishing the latter with utter Destruction, as he did the  
Rebels in the Wilderness: Compare *ch.* xxvii. 12.  
*Ezek.* xi. 17, — 21. xx. 34, — 38. *Amos* ix. 8, 9.

*Ibid.* *When I called, ye did not answer; when I*  
*spake, ye did not hear*] I have given frequent Calls  
to you by my Servants the Prophets, and the Apo-  
stles, and even by my Son, and yet ye refused to  
hearken. Compare *Matthew* xxi. 34, — 43.

*Ibid.* *And did choose the thing wherein I delight-*  
*ed not.*] i. e. Which I extreemly abhorred: We  
meet with the same kind of Expression, *Jerem.* vii. 31.  
where God, reproving them for sacrificing their Chil-  
dren to *Molech*, saith, I commanded it not, i. e. I  
expressly forbad it. This Figure is called *Meiosis* by  
the Rhetoricians, where a great deal more is under-  
stood than is expressed.



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Verſes 13,  
14.

Ver. 13, 14. *Behold my Servants ſhall eat, but ye ſhall be hungry, &c.* God will make a great Difference between his faithful Servants, and ſuch Unbelievers as you are. They ſhall have their Loſſes and Wants plentifully made up to them; whereas you that have ſo long abuſed the Means of Grace, ſhall be wholly deprived of it. This is expreſſed in Chriſt's Parables by being ſhut out of the Kingdom of Heaven, excluded from the Marriage Feaſt, and caſt into outer Darkneſs, where is weeping and gnawing of Teeth: See Luk. xiii. 24, 25, &c. xiv. 23, 24. Matth. viii. 11, 12.

Verſe 15.

Ver. 15. *And ye ſhall leave your Name for a Curſe unto my choſen*] Mine Elect (See ver. 9. and 22.) ſhall look upon you as a ſtanding Monument of God's Indignation, and ſhall uſe this as a common Form of Imprecation, *God do ſo to me as he has done to the wicked Jews*: Compare Jerem. xxix. 22. *of them ſhall they take up a Curſe*, ſaith the Prophet there, ſaying, *God make thee like Zedekiah and like Abab*. See likewise Zech. viii. 12.

*Ibid.* *For the Lord GOD ſhall ſlay thee*] See ver. 12. and ch. lxvi. 16.

*Ibid.* *And call his Servants by another Name.*] See the Note on ch. lxii. 2. This may mean changing the Name of Jew into that of Chriſtian.

Verſe 16.

Ver. 16. *That he who bleſſeth himſelf in the Earth, ſhall bleſs himſelf by the God of Truth, and he that ſwareth in the Earth, ſhall ſwear by the God of Truth*] Or, *He who bleſſeth himſelf, &c.* For this may be reckoned a new Sentence, that hath no Dependence upon what went before, and it implies the utter Aboliſhing of Idolatry, that all religious Invocation, whether of Prayer, Swearing, or the like, ſhould

should be performed in the Name of God, and of him alone. The total Extirpation of Idolatry is a Blessing reserved for the last Times: See the Note on *cb. i. 29.* By the *Earth* we may mean here the *Gentiles*, who are often stiled *Kóppis*, the *World*, in the New Testament.

*Ibid.* *For the former troubles are forgotten.*] Or, *When the former Troubles, &c.* The *new Heavens*, and *new Earth*, mentioned in the following Verse, are not subject to any of those Errors and Miseries, to which the present State of the World is obnoxious: See *ver. 19.* and *Revel. xxi. 3, 4, &c.*

*Ver. 17. For behold I create new Heavens and Verse 17. a new Earth]* The Conversion of the *Jews* will be in the last Times of this World: See *Hos. iii. 5.* and then will follow the *new Heavens and Earth*, which are to commence after the Dissolution of this World: See *2 Pet. iii. 13.* *Revel. xxi. 1.* Such a new State of things *St. Peter* tells us we are to expect according to *God's Promise*, which must relate to some Prophecies of the Old Testament, and particularly to this and the following Chapter, both the Apostles using the very same Expressions which are found here.

*Ibid.* *And the former shall not be remembered, nor come into mind.*] The Glory of the *new Heavens and Earth*, shall so far surpass the happiest Days that ever were seen in former Times, that they shall not deserve to be mentioned, there being no Comparison between them: Compare *Jerem. iii. 16.*

*Ver. 18. For behold I create Jerusalem a rejoicing, Verse 18. and her people a joy.]* This may be best expounded of the *New Jerusalem*, which shall come down from *God*, when the *new Heavens and new Earth* are created,

Chapter created, See *Revel. xxi. 1, 2.* and Compare *cb. lxvi. 22.* where *there shall be no more Death, nor Sorrow, nor Crying, nor Pain, Ibid. ver. 4.* and the following Verse here. Though some learned Men suppose that upon the Restoration of the *Jews*, there may be some particular Privileges belong to the earthly *Jerusalem*, as the *Metropolis* of that Nation; See the Note upon *cb. lxvi. 20.* But we must not be too positive as to any particular Description of these distant Events.

Verse 20. Ver. 20. *There shall be no more thence an Infant of Days, or an old Man that hath not filled up his Days.]* From thence, or from that time (See Note on *cb. xlviii. 16.*) there shall be no untimely Deaths, either of Infants who are Abortive, or never grow up to Man's Estate; or of old Men who do not live out the full Term of Life.

*Ibid. For the Child shall die an hundred Years old, but the Sinner being an hundred Years old, shall be accursed.]* The Sense would be plainer, if the Words were translated thus: *For he that dies an hundred Years old, shall die a Child: And the Sinner that dies an hundred Years old, shall be accursed.* The Prophet describes this Renovation of the World, as a *Paradisiacal* State, and such as the Patriarchs enjoyed before the Flood, when Men commonly lived near a thousand Years. So he that died at an hundred Years of Age, would have been looked upon as dying in the Age of Childhood, and be judged to have been cut off in the Beginning of his Years, as a Punishment for some great Sins he had committed. *Hesiod* describes what he calls the *Silver Age* of the World, in much the same Expressions, *Epy. 23 Hec. Lib. I. Ver. 129.*



'Αλλ' ἔτι καὶ παῖς ἑκατὸν ἐτῶν  
ἔρριπται ἀπὸ τῆς μητρὸς αὐτοῦ.

*A Boy of an hundred Years old played about  
with his Mother, an over-grown Child.*

The Words of the Text seem to imply, that the *Millennian State* shall not be free from all Manner of Sin, though there shall be no Place there for Idolatry and Apostacy. Accordingly some learned Men suppose, that the *Lukewarm Laodicean State* of the Church, which is described, and reprov'd, *Rev. iii. 14. &c.* is to be contemporary with some Part of the *Millennium*.

Ver. 21. *They shall build Houses, and inhabit them, Verse 21. they shall plant Vineyards, and eat the Fruit of them]*

A Blessing promised to the *Jews* upon their Conversion, in Contradiction to that Curse which *Moses* denounced against them for their Disobedience, *Deut. xxviii. 30.* and it implies both Security from the Invasion of Enemies, and from untimely Death. Compare *ch. lxii. 8.*

Ver. 22. *For as the Days of a Tree, are the Days Verse 22. of my People]* Not like the Fading of a Leaf, to which our present mortal State is often compared. The *Septuagint* translate it, *As the Days of the Tree of Life, shall be the Days of my People*, expressing the Sense and Import of the Words.

Ver. 23. *They shall not labour in vain, nor bring Verse 23. forth for Trouble]* As those do who enjoy not the Fruits of their Labour. See *ver. 21, 22.*

Ver. 24. *And it shall come to pass, that before Verse 24. they call, I will answer]* God will prevent them with.

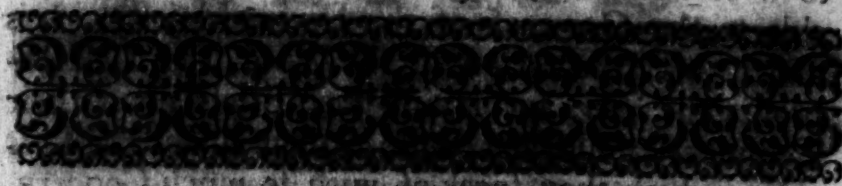
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with his Blessings, and gratify their Desires before they ask: A sure Token of his Favour and Love toward them, as his rejecting Men, and casting them off, is expressed by his *hiding away his Face from them*, and refusing to hear their Prayers: See Prov. i. 28. Isa. i. 15. Jer. xiv. 12. Lament. iii. 8, 44.

Verse 25. \*Ver. 25. *The Wolf and the Lamb shall feed together, &c.* Concerning the Metaphorical Sense of these Expressions See the Notes upon ch. xi. 6. and xxxv. 9. But since the Renovation here spoken of extends to the whole Creation (See Rom. viii. 21.) they may imply the correcting the noxious Qualities of fierce or venomous Creatures.



CHAP.



**CHAP. LXVI.**

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**The ARGUMENT.**

*In the Beginning of the Chapter, God answers the Complaints of the Jews concerning the Destruction of their Temple, which they so passionately bewail, ch. lxiii. 18. lxiv. 11. and instructs them in the Evangelical Way of worshipping God, in Spirit and in Truth, and not by Sacrifices, or a Carnal Worship. He then assigns the Causes of his rejecting the Jews, and Calling the Gentiles, but promises in due Time to unite them into one glorious and flourishing Church.*

Ver. 1. **T**HE Heaven is my Throne, and Verse 1.  
the Earth is my Footstool :  
Where is the House that ye  
build unto me, and where is  
the Place of my Rest ? ] A

Temple in the Jewish Notion was God's Place of Residence, or his Habitation, where he resided as a King in a Palace : Accordingly the Cherubims were his Throne, the Ark was his Footstool, the Priests were his immediate Attendants, and the Shew-bread and Sacrifices were the Provision for his Table. Such a Notion of a Temple was common both to Jews and Gentiles, and seems to confine God's Presence

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to a certain Place, and therefore was not so suitable to the Greatness of the Divine Majesty. It is under this Acceptation of the Word, that God reproves the *Jews* for laying such Strefs upon their Temple-Worship, and comforts them under the Loss of it, which they speak of with so much Concern, *ch. lxiv. 11.* And it is under the same Notion that the *Christian Apologists* join Temples with Images, and profess that their Religion allows of neither.

## Verse 2.

Ver. 2. *For all those things both my hand made, and all those things have been, saith the LORD, I fill Heaven and Earth, which are the Works of my Hands, and are still sustained and supported by me. All those things are mine, so the Septuagint translate the latter Part of the Sentence.*

*Ibid. But to this Man will I look, even to him that is poor, and of a contrite Spirit, &c.]* Such a one is a living Temple of God: See *ch. lvii. 15.*

## Verse 3.

Ver. 3. *He that killeth an Ox, is as if he slew a Man]* Without this devout Temper of Mind, killing an Ox for a Burnt-offering is no more acceptable to God, than if a Man offered his Son in Sacrifice to *Molech*.

*Ibid. He that sacrificeth a Lamb, as if he cut off a Dog's neck]* The Price of a Dog was forbid to be brought into the House of the Lord, by Way of Vow, or Free-will offering: See *Deut. xxiii. 18.*

*Ibid. He that offereth an Oblation, is as if he offered Swine's Blood]* Which being one of the principal Sacrifices among the Gentiles, was in a particular Manner abominable to God. See the Notes upon *ch. lxv. 4.*

*Ibid.*

Ibid. *He that burneth Incense, as if he blessed an Idol*] Or, *maketh a Memorial with Incense*, as the Margin reads. The Verb *Zabhar*, to commemorate, signifies any Act of Divine Worship: See the Note upon *ch. lvi. 8.*

Ibid. *Yea, they have chosen their own ways, and their Soul delighteth in their Abominations*] Compare *ch. lxxv. 12.* This may relate to their Idolatrous Practices, mentioned *ch. lxxv. 3, 4, 11.* and *ver. 17.* of this Chapter. Or their very Ceremonious Worship may be reprov'd in these Terms, because, since the Revelation of the Gospel, God had rejected it, and declared it to be a plain Contradiction to his Will, and an Affront to his Authority.

Ver. 4. *I will also choose their Delusions*] I will Verse 4. punish them in their own way, and let over them the Scribes and Pharisees, who shall govern them by their Traditions instead of the Word of God; or I will suffer False Christs, and False Prophets to deceive them. See *Matth. xxiv. 24.* *Joh. v. 43.*

Ibid. *And I will bring their Fears upon them*] This was exactly fulfilled, when they crucified Christ for Fear of the Romans, *Joh. xi. 48.* which very Sin was punished by an utter Destruction from that very People.

Ibid. *Because when I called, none did answer, &c.*] See *ch. lxxv. 12.*

Ver. 5. *Hear the Word of the LORD, ye that tremble at his Word: Your Brethren that hated you, that cast you out for my Name's sake, &c.*] Hearken to this you Jews, that embraced the Gospel upon the Preaching of Christ and the Apostles: Your

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But they have hated you for my Sake, and cast you out of their Synagogues: (Compare Luk. vi. 22) and in Derision called upon God to do some extraordinary Thing in your Behalf. But God's Providence at the Destruction of *Jerusalem* shall interpose visibly for your Deliverance, and leave them to perish in their City. This was remarkably verified when the Christians had a Divine Warning to leave the City, and thereupon retired to *Betha*, and escaped the common Destruction. See *Euseb. Hist. Eccl. Lib. III. C. 5. Epiph. Hæres. 20.* W words H shi ot asbille alludes to the Hebrew Word

Verse 6.

Ver. 6. *A Voice from the City, a Voice from the Temple, &c.* The Prophet seems to hear the Noise of the Ruin of the City and Temple sounding in his Ears. The Voice from the City may fitly be expounded of that Story which *Josephus* relates, *de Bell. Jud. Lib. VII. Cap. 12.* concerning one *Jesus* the Son of *Anani*, who for a considerable time before the War began, or the City was besieged, went about the Streets, crying, *Wo, Wo, unto Jerusalem*, and neither Threatnings nor Stripes could prevail with him to be silent. And the Voice from the Temple was verified in that Voice which, *Josephus* tells us, in the same Chapter, was heard in the Temple a little before the final Destruction of it, saying, *Let us depart hence.* and the former

Verse 7.

Ver. 7. *Before she travailed she brought forth.* Here begins a new Paragraph, containing a Description of the sudden Increase of the Christian Church, upon God's rejecting the Jews, and destroying their Temple and Worship. The very Destruction of the Jewish Polity making Way for the Growth of the Gospel, inasmuch as it abated that Opposition, which the Jewish Zealots all along gave to the Spreading.



Spreading of it, and the abolishing the Jewish Wor-  
ship contributed very much to the abrogating the Law  
of Moses, and burying it with Silence and Decency;  
See *Rom. xi. 1.* The Church is described here as a  
travailing Woman, the Mother of all true Believers;  
See *Isa. lvi. 1.* *Gal. iv. 26.*

*Ibid.* Before her pain came, she was delivered of  
a Man-Child. The Expressions import how sud-  
denly and quickly Christianity was spread and pro-  
pagated over the World. And this latter Sentence  
alludes to the Hebrew Women's being delivered of  
their Male Children, before the Midwives could  
come to them, *Exod. ii. 19.* The propagating the  
Kingdom of Christ is in like Manner described by a  
Woman's travailing, and bringing forth a Man-Child,  
*Revel. xii. 1, 2, 5.* which Place plainly alludes to  
the Words here.

*Vers. 8.* Shall the Earth be made to bring forth  
in one day, and shall a Nation be born at once? The  
Suddenness of this Event is as surprising, as if the  
Fruits of the Earth, which are brought to Perfection  
by slow Degrees, should blossom and ripen all in  
one Day. And the Fruitfulness of this spiritual In-  
crease is as wonderfully as if a whole Nation were  
born at once, or by one Woman. We may under-  
stand the former Part of this Sentence of the speedy  
Propagation of the Gospel through the World, and  
the latter Part of it of the sudden Conversion of the  
Jews, and their Union with the Gentiles into one  
Church, when God will remove the Iniquity of the  
Land in one day, as it is foretold, *Zeck. iii. 9.* Com-  
pare *Micah v. 3.* these two Events, though distant  
in Time, yet will agree very much in the Swift-  
ness of their Progress.

*Ibid.*

## COMMENTARY

*Ibid.* For as soon as Zion travailed, she was delivered of her Children. Without Pain or Difficulty, no ill Accident interposing to hinder their Birth: As it follows,

Verse 9.

*Ver. 9.* Shall I bring to the Birth, and not cause to bring forth? &c.] Shall I disappoint a Work, of which I my self was the Author. when every Thing is ripe for Execution, and the Effect just ready to be produced? Compare *ch. xxxvii. 9.* The Prophet still carries on the Comparison between the natural and spiritual Birth. Compare *Galat. iv. 19.*

Verse 10.

*Ver. 10.* Rejoice ye with Jerusalem — all ye that love her] Let all that with her well, congratulate her for the Favours God hath shewed to her, and particularly let the Gentiles rejoice with the Jewish Church; See *Deut. xxxii. 43.* for her Advancement shall redound to their Benefit: See *ver. 12.* *Ibid.* Rejoice with her, all ye that mourn for her] See the Note on *ch. lvii. 18.*

Verse 11.

*Ver. 11.* That ye may suck, and be satisfied with the Breasts of her Consolations] Or, Because ye shall suck, &c. She will nourish the Faithful with her Doctrine, as a tender Mother does her Children with her Breasts. The Prophet persists in comparing the Church to a Child-bearing Woman.

*Ibid.* And be delighted with the abundance of her glory.] You shall share in the Glory God hath conferred upon the Jewish Church, and shall be edified by the Gifts and Graces that God will plentifully bestow upon her: See below, *ver. 19.* and *Rom. xi. 12.*

Verse 12.

*Ver. 12.* For I will extend peace to her like a River] All Manner of Prosperity: Compare *ch. xlviii. 18.* *lx. 5.*

*Ibid.*

Ibid. *And the Glory of the Gentiles like a flowing Stream.* The Riches of the Gentiles shall flow in upon you, by their Liberality and Charity. See *ch. lxi. 6.* or, I will impart to her all that Grace and Knowledge, for which the Church of the Gentiles value themselves. St. Paul says, *Rom. xi. 11.* that the Jews will be provoked to Emulation by the Gentile Believers, by their coming into the Church in great Numbers, and the Jews seeing them favoured with all the Privileges of God's People, and themselves utterly rejected; and that this will be a principal Means of working their Conversion. And when they are converted, they will be extraordinary Instruments in God's Hands, for the converting the Remainder of the Heathen World; See *ver. 19.* compared with *ch. lx. 4, 5.* and *Rom. xi. 12, 13, 25, 31.*

Ibid. *Ye shall be born upon her Sides, &c.* Compare *ch. lx. 4.* and see the Note on *ver. 11.* of this Chapter.

*Ver. 14. And when ye see this, your heart shall rejoice, and your bones shall flourish like an Herb.* You Jews shall recover your ancient Strength and Beauty, and be renewed in as wonderful a Manner, as if dry withered Bones should recover their Youth and Moisture. Or, as if the dead Bones in a Charnel House should have Life and Vigour infused into them. Compare *Ecclus. xvi. 12. xlix. 16.* then will be fulfilled that *Resurrection of the dry Bones*, spoken of by *Ezekiel, ch. xxxvii. 1, &c.* For that Vision relates to the Restoration of the Jewish Nation, after it had lain for many Ages in a dead, hopeless Condition. In like Manner St. Paul calls the receiving the Jews into the Church, *Life from the Dead*, *Rom. xi. 15.*

Ibid.



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*Ibid. And the Hand of the LORD shall be known toward his Servants, and his Indignation toward his Enemies.]* Then shall the Kingdom or Power of the *Messias* be manifested in a distinguishing Protection of his People, and Destruction of his and their Enemies.

Verse 15. Ver. 15. *For behold the LORD will come with Fire.]* God is called a *Consuming Fire*, Deut. iv. 24. and his Vengeance often resembled to Fire, which consumes every Thing in an Instant: See *ch.* ix. 5. xxx. 30. See the following Verse.

*Ibid. And with his Chariots like a Whirlwind.]* An Allusion to the old Way of Fighting with Chariots: Compare *ch.* v. 28. xxi. 7, 9. God is elsewhere described as *making the Clouds his Chariot*, Psal. civ. 3. *Habak.* iii. 8. and as compassed about with Tempests and Darkness, *Psalms* xviii. 10.

Verse 16. Ver. 16. *For by Fire, and by his Sword, will the LORD plead with all Flesh, &c.]* This seems to denote the Discomfiture of *Gog* and *Magog*, who are to be destroyed by Fire; See *Ezek.* xxxix. 6, 9. They are described in the xxxviii<sup>th</sup> and xxxix<sup>th</sup> Chapters of that Prophecy, as coming in a great Body against the Land of *Israel* after the Restoration of the *Jews*, and their Return into their own Land, and their receiving an utter Overthrow. Or this may be understood of the Battle of *Armageddon*, Revel. xvi. 14. xix. 19. where the Armies of *Satan* and *Antichrist* are to be vanquished by the *Lamb* and his Followers. Or of the Discomfiture of *Satan's* Army, mentioned Revel. xx. 8, 9. which shall be destroyed by Fire from Heaven. The Scriptures do in general declare there shall be a great Destruction of *Christ's* Enemies here upon Earth,

Earth, before the general Judgment, or Consummation of all Things. Compare with the Context here *eb. xxxiv.* and *chi. lxiii.* 1—5. *Psal. cxi.* 5, 6. *Jerem.* 1. and 11. a great Part of which Chapters certainly relate to the latter Times. *Ezek.* xxxviii, xxxix. *Joel.* iii. 11—14. *Micah.* v. 8, &c. *Zech.* xii. 2. &c. xiv. 1—13. *Revel.* xiv. 20. xvi. 14. xix. 19. But we must not be too positive in assigning the particular Place, Time, or Manner how these Prophecies shall be fulfilled, because the Events are Secrets, whose Causes lie hid as yet in the Depths of Providence. And the very great Obscurity of the Prophecies, which are supposed to relate to these Matters, is to me a convincing Argument that they are not yet fulfilled.

Ver. 17. *They that sanctify, and purify themselves in Gardens*] Concerning sacrificing in Gardens See the Note upon *eb. lxv.* 3. But there were several Sorts of Lustrations, or Purifications used among the Heathens, from whence the Jews learned their idolatrous Customs: Some of which were performed by Washings, for which Purpose they had Fountains in their sacred Groves and Gardens.

*Ibid.* *Behind one Tree in the midst*] Several Criticks agree, that by the Hebrew Word *Achad*, is meant the Sun, which *Macrobius* saith, *Saturnal. Lib. I. C. 23.* was called by the *Affyrians* *Adad*, a Word which he tells us there, signifies *One*, and therefore is probably derived from the Hebrew, *Achad*. If we follow this Interpretation, the Words may best be translated thus: *Behind [the Chappel] (or Shrine) of the Sun, in the midst [of the Garden.]*

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Ibid. *Eating Swine's Flesh*] See the Note upon  
ch. lxxv. 4.

Ibid. *And the Abomination*] The Name which  
is called *Broth of abominable Things*, ch. lxxv. 4.  
See the Note there.

Ibid. *And the Mouse*] The Heathens used some  
Sort of Meats by way of Purification, or Lustra-  
tion, and chiefly such as were not used in common  
Food; such were several of those Meats forbidden  
by the Law, and called *Abominable* by Moses, Deut.  
xiv. 3. of this Kind probably was the *Mouse*, which  
was expressly forbidden to be eaten, Leviticus xii. 29.  
*Jamblichus Syrus*, in *Photius Cod.* 94. reckons *Mice*  
among the several Sorts of Animals by which  
the Heathens practised Magick or Divination, and  
saith, that some derived the Word *Mouse* from  
*Mūs*.

Concerning the Reasons for applying these ancient  
Idolatries to later Times: See the Notes upon ch.  
lxxv. 4. *Maimonides* observes, *Mores Neuvahim*, li. iii.  
C. 29. p. 424. from the Books of the *Zabians*, who  
were ancient Idolaters, that they used to offer to  
the Sun, the Idol mentioned in this very Verse,  
*Seven Bats*, and *Seven Mice*, which he thinks was  
the Reason why these Creatures were reckoned *Abomi-  
nable* in the Law of Moses, and forbidden to be  
eaten.

Verse 18. Ver. 18. *For I know their Works, and their  
Thoughts*] The Word *Know* is not in the Hebrew:  
Some supply the Ellipsis thus, *should I bear their  
Works, &c.* Such a kind of Deficiency is supplied  
in that Manner by our Translators, *Numb.* xiv. 27.

Ibid. *I will gather all Nations and Tongues, and  
they shall see my Glory*] This may most probably  
be



be understood of the gathering of the Jews and Gentiles into one Church: See the Note upon ch. lix. 7. and Compare Revel. xiv. 6.

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Ver. 19. And I will set a Sign among them. A Verse 19.

Signal to gather the believing Jews together from their several Dispersions: See ch. xii. 12. lxix. 10.

A Sign (which the Hebrew is the same with an Ensign, for Standard, and so it is used Psalm lxxiv. 4.)

Ibid. And I will send those that are escaped of them unto the Nations. The escaped of Israel are mentioned before, ch. iv. 2. and mean those that are escaped of the Nations, ch. xlv. 20. 21. who are returned home out of their several Dispersions. Some of these, God saith he will send to be Preachers and Apostles to the unconverted Gentiles, as St. Paul, when he was converted, was ordained to be an Apostle of the Gentiles; whose Conversion, according to Mr. Mede, carries in it an Earnest, and an Emblem of the general Conversion of that Nation: See his Works, p. 891. Without Question, their Conversion will be a signal Instance of the Power of God's Grace, and a convincing Argument to others of the Truth of the Gospel, as hath been observed upon ver. 10.

Ibid. To Tarshish, Pul, and Lud, &c. They shall go out and make Conversions in all the Parts of the World: Tarshish denotes the Eastern Parts, (See Note upon ch. i. 16.) Pul and Lud the South; Tubal and Javan the North; and the Islands, the West.

Ibid. Pul and Lud shall draw the Bow. Some suppose Pul to be the same People who are elsewhere called by the Name of Phut, which is usually joined

Chapter with *Lud*; and is rendered *Libya*, or the *Libyans*, by most Interpreters: See *Jerem. xlvi. 9. Ezek. xxvii. 10. xxx. 5.* But *Bochart* thinks *Put* to be the same with *Phil*, or *Phitis*, a City upon the River *Nile*; and then these two Names will denote the Egyptians and Ethiopians.

*Ibid.* To *Tubal*, and *Javan*.] *Tubal* is elsewhere joined with *Mesbech*: See *Gen. x. 2. Ezek. xxxviii. 2.* and they are generally thought to denote the *Tartars*, *Scythians*, and those who live in the most Northern Parts of the World. By *Javan* are meant the *Ionians*, *Græcians*, and the neighbouring Nations, who live on the North Side of the *Mediterranean Sea*.

*Ibid.* To the Isles afar off.] This Expression denotes the westerly Parts of the World; for the *Islands of the Sea*, a Phrase elsewhere used, mean the same with the *Islands of the Western Sea*: See the Notes upon *ch. xi. 11. xxiv. 14.* And the Prophet *Hosea*, speaking of the Return of the *Jews* from their Dispersions in several Parts of the World, saith, *When the Lord shall roar like a Lion* (which denotes some efficacious Call of Providence, or powerful Preaching of the Gospel) *then the Children shall tremble* (or come flying as the following Verse explains it) *from the West*: *Hos. xi. 10.* So that by the *Isles afar off*, which have not heard God's Fame, may be meant even the *West-Indies* themselves.

Verse 20. Ver. 20. And they shall bring all your Brethren for an offering unto the Lord, out of all Nations.] The Words may be understood, either of the *Jews* that are escaped, converting the *Gentiles*, and bringing them for an offering to God, the very Phrase which *St. Paul* uses, speaking of this Subject, *Rom. xv. 16.* Or else, That they shall convert their own Brethren.

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Brethren that still remain scattered in the remote Chapter  
Countreys of the Gentiles. Or the Place may be un-  
derstood in general, of the *Mystical Israel*, which  
shall be saved from all the Ends of the Earth. See  
ch. xlv. 17, 22, 25.

Ibid. Upon Horses, and in Chariots. — *to my ho-  
ly Mountain Jerusalem*]. God's holy Mountain  
commonly signifies the Church, in the Prophetical  
Writings. See the Note upon ch. ii. 2. So the  
Expressions of going up to God's holy Mountain,  
in the several Conveniences of Carriage here men-  
tioned, are an Allusion to the Jews going up with  
their Gifts and Offerings to Jerusalem at the solemn  
Festivals. Compare ch. lx. 9. Or we may under-  
stand it in a more literal Sense, of the Jews re-  
turning to their own Countrey, from their several  
Dispersions, and hastening to Jerusalem, with Joy  
and singing Psalms, as the Septuagint expresses the  
Sense. But this Interpretation does not agree so  
well with the new Heavens and new Earth men-  
tioned in the 22d Verse, of which State these  
Things are spoken.

Ver. 21. And also I will take of them for Priests, Verse 21.  
and for Levites]. All that have a Share in this  
blessed State (called the new Heavens and new  
Earth in the following Verse) shall be Priests unto  
God, and attend upon his Service without Distrac-  
tion. Compare Revel. xx. 6. Or the Words may  
import the restoring the Jews to their ancient Pri-  
vilege of being a Kingdom of Priests to God, and  
continually attending his Service: See ch. lxi. 6.

Ver. 22. For as the new Heavens and the new Verse 22.  
Earth which I make, shall remain before me, saith  
the LORD, so shall your Seed and your Name re-  
main].



Chapter

LXVI

main

This new State of Things, already described; *ch. xv. 17, &c.* is created to be inhabited by the Mystical Israel, who shall be saved from all the Parts of the Earth with an everlasting Salvation; *ch. xlv. 17, 18, 22, 25.*

Verse 23.

*Ver. 23. And it shall come to pass from one new Moon to another, and from one Sabbath to another, all Flesh shall come, and worship before me.* These Saints shall not have set Times for God's Worship, but shall be perpetually employed in serving and praising him: See *Revel. iv. 8. vii. 15.* The Worship of the New Jerusalem is represented by the Practice of the Jewish Temple, as if the Prophet had said, That State shall be one continued Festival. It is usual with the Prophets, to describe the Gospel Dispensations by the Usages of their own Times. See the Notes upon *ch. xix. 19. lvi. 7.* and compare *Zech. xiv. 16.* These Metaphors are continued even in the Writings of the New Testament, where the Church is represented by the Twelve Tribes of Israel, *Luk. xxii. 30. Revel. vii. 4.* The Christians are called Jews, *Rom. ii. 28, 29. Revel. ii. 9.* and the Heavenly Sanctuary is described by the Model of the Jewish Tabernacle, *Revel. iv. 5, 6. xi. 1, 2, 19. xv. 5, 6.*

Mr. White in his Argument upon this Chapter, and elsewhere, insists upon these and such like Expressions, as irrefragable Arguments, that the Sense of this Prophet is to be confined to Occurrences in, or near, his own Time. But this Way of arguing shews him not to have thoroughly considered the Genius of the Prophetical Writings, which as they are always full of Metaphors, and love to give but dark Hints of Things, wrapped up in Symbols and Figures;

Figures, so the very Life and Spirit of them consist in pointing out the Times of the *Messias*, and the State of God's Kingdom under his Administration: According to that Maxim delivered by the Angel, *Revel. xix. 10.* that *the Testimony of Jesus is the Spirit of Prophecy*, without which it is but a kind of Dead Letter.

Ver. 24. *And they shall go forth* Without the Verse 24. Circuit of the new Jerusalem, *Rev. xxi. 12.* or the Camp of the Saints, *ibid. ch. xx. 9.* The Expression alludes to the Custom of the Jews, of executing Offenders without the Camp or City, and excluding all unclean Persons out of it: See *Numb. v. 1—4. Hebr. xiii. 11, 12, 13.*

*Ibid. And look upon the Carcasses of the Men that have transgressed against me* Those Enemies of God that were slain in the Battle, mentioned, *ver. 16.*

*Ibid. Their Worm shall not die, neither shall their Fire be quenched* They shall be like so many putrifying Carcasses, lying slain in the Field of Battle, and over-run with Worms and Stench; they shall be a lasting Monument of God's Justice, like *Sodom*, set forth for an Example of the Divine Vengeance, of that Eternal Fire which is prepared for the Ungodly in Hell. Compare *Judith xvi. 17. Eccus. vii. 17. Mark ix. 44.*

*Ibid. And they shall be an Abhorrence to all Flesh* Their Reproach shall be perpetual, Men shall abhor them as they do the Stench of a Camp of dead Bodies, or the Filth of the Valley of *Hinnom*, the Figure and Picture of Hell. See the Notes upon *ch. xxx. 33.* and compare *Ezek. xxxix. 11—16.*

## ADDENDA

Chapter  
IX.

CHAP. IX. Ver. 1. *By the way of the Sea, beyond Jordan, Galilee of the Nations*]. By the Sea is meant the Sea of Galilee, or the Sea of Tiberias: See Job. vi. 1. great Lakes being called by the name of Seas in the Hebrew. This Countrey of Galilee bordered likewise upon the River Jordan, *Reneber Hajarden*, it is in the Hebrew, which might better be rendered: *By the side of Jordan*; the Word *Reneber* indifferently signifying the *hither* or *further* Side of a River, as *Huetius* hath proved, *Dem. Evang. Prop. IV. cap. 14. p. 2.* See likewise *Isa. xviii. 1.* Galilee was divided into the Upper and Lower: The Lower was called by way of Distinction, *Galilee of the Nations, or Gentiles*: Because it was at first peopled by a mixt Multitude that came from several Countreys, or Nations; and therefore are called by the Name of Nations, *Gen. xiv. 1.* and the Nations of *Gilgal* mentioned, *Josh. xiii. 23.* are supposed by learned Men to mean the same with the Nations of Galilee, *Gilgal* being sometimes put for Galilee, as appears by comparing *Josh. xv. 7.* with *ch. xviii. 17.* See likewise *1 Maccab. ix. 2.* compared with *Josephus, Antiq. Lib. XII. cap. 18.*

*Ibid. Ver. 6. Counsellor*] i. e. Intimate to all his Father's Counsels and Decrees, those eternal Purposes which he purposed in Christ Jesus our Lord, as St. Paul speaks, *Ephes. iii. 10.* To the same Sense we are to understand those Words of St. John, that the Only begotten Son was in the Bosom of the Father, *Joh. i. 18.* and those of Christ, *None knows the Father, save the Son, Matth. xi. 27.*

In the Argument of ch. xxxii. ad pag. 271. lin. 3. *Jacob's Prophecy concerning Shiloh, Gen. xlix. 10.* may be added as another remarkable Instance of a Prophecy concerning Christ, not mentioned in the New Testament.

CHAP. XXXV. 1. ad pag. 293. lin. 4. When the Prophets denounce God's Judgments against incorrigible Sinners, they often speak of them as Matter of Rejoicing to the Righteous, that they take Satisfaction in seeing the Divine Justice made manifest: See *Psalms lviii. 9, 10. Jerem. li. 48. Revel. xviii. 20.*

F. N. S.

